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Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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"The desert shall blossom . . ." (The Prickly Pear Cactus) Muench Photo. Cover

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June, 1944



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Editorial Notes . . . —

In the early days of the war much was said concerning prayer for victory and peace. Now with war's increasing tempo we seem to take victory for granted. Hitler and Hirohito are entirely wrong, of course. But that doesn't mean that of necessity we are entirely righteous. We seem to think God is taking our side in this struggle. Certainly He is against our enemies. Then He must be for us! This is our reasoning. But is it true?

Prayer and Victory

Far back in Israel's history God gave them victory over certain enemies. But with these triumphs He gave this explanation: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob" (Deut. 9:5).

One reason for their success in battle was God's faithfulness in keeping His promise to their fathers. The second reason given is most informative and might well carry instruction to our own nation.

God told them frankly that His help was furnished not because of their merit, but the enemy's demerit. Sometimes He merely allows the less unrighteous to win!

There are lessons for all of us here. We too have sinned. Perhaps not the same sins, nor sins of the same degree. We need to pray and to include penitence in our prayers.

We would again urge special prayer for our nation and for the millions of young men and women in the armed forces. Churches and Christian groups should not let down in this emphasis. Extra and regular prayer services should be appointed.

The less the politicians say about God and prayer, the more we need both. The more the nation boasts in equipment and

achievement, the more Christians should pray.

V

Within a few weeks of the public reading of this editorial, both of the major political parties will hold their conventions for the nomination of candidates for the presidency. Surely this is something to pray about.

Another Matter for Prayer

together pray for the preservation of our country and for God's overruling providence in the selection of a President.

And pray that it may please God to give us a few voices in places of prominence which will call the nation to repentance.

V

There is a serious mistake made by men, even by Christian men, that the world exists for and revolves around man.

"Him" Humanism in various forms and different degrees is the cult of the present. Now the scriptures of Humanism seem to say, "In the beginning was Man. All things were made by him or certainly for him."

But the Word of God says: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10). "All things were created by him, and for him" (Col. 1:16).

Everywhere in Scripture God makes much of Christ. He gives Him the place of Creator, Sustainer, and Goal of the universe.

You cannot tell the value of a person or an idea by the appraisal given by men.

Men are so frequently wrong. They exalt a hero only to find he is ordinary clay. They follow a leader and discover he has led them down a blind alley. This is natural, for men are limited in knowledge and wisdom.

But God is omniscient. When He approves and appoints He is right. And God has given Christ a name that is above every name.

Your concordance will help you to an interesting Bible study if you will take the word "Him" with the various prepositions "in," "upon," "with," etc. You will see—and may the Holy Spirit cause you to understand—that Christ is central in the thought and plans of God, and that He should have the pre-eminence in every realm of the Christian's thought and activity.

FROM OVERSEAS

MOODY MONTHLY

Dear Friends:

For myself, and on behalf of the men I serve, I send thanks for the MOODY MONTHLY which has been coming to us these many months. The bundles of magazines began coming to us in that happy long ago while we were yet in the States, and when we came overseas they still followed us. Sometimes they were two or three months old when they reached us, but they were nonetheless welcome.

Over here we do not always have a reading room or day room, but such conditions only made the MONTHLY more precious. In such cases we distributed the magazines to individuals, each copy bearing a label with the request that it be passed on from reader to reader. As a result it was not unusual to see the familiar cover in foxholes and slit trenches, in pup tents and in armored vehicles. We often found them still circulating as much as three months after distribution.

Because these things are true, we are accepting your generous offer to continue sending the monthly bundles of the magazine to us.

Gratefully yours,

WM. C. PHILLIPS
Chaplain (Major)

Editors' Note—Those who have contributed to the MONTHLY's Army and Navy Subscription Fund will rejoice in this report. Your money is well spent in making this periodical available to our boys in the service.

We need further financial help in this matter. At the time of writing, fully \$1,200 is needed for this purpose.

There never was a time in the history of the United States when it was as important to give careful consideration to issues and men. Party lines should mean less than ever before. Just about everything America possesses is at stake at this hour.

However men may be identified politically, there is a place where they can meet as Christians—in prayer. We can

MOODY MONTHLY ■ JUNE ■ 1944

"Watch therefore: for ye know not on what day your Lord cometh" (Matt. 24:42, R.V.).

"What Day"

There must be times when even those who do not believe the doctrine of the return of Christ long for His appearing. We refer to Christians, of course. It is as natural for a Christian to yearn for the Presence as for parents to crave a sight of that son across the Atlantic, or a traveler returning from a forced absence to long for wife and home.

This thought does not ignore the fact of a living Christ made real to us day by day by the Holy Spirit. Nor does it refer to any inordinate desire to die.

Some day He will come. Sometimes in a service of worship on the Lord's day, or under a Bible conference message, our hearts echo, "Even so, come, Lord Jesus." However, the day may not approach in the quick tempo of exhilaration.

These are days of testing for all of us. Days of burden for some, or illness for others. Perhaps the truth of the return means more to us when we think of it with a sigh rather than a song. "Escape mechanism," says the psychologist. Well, there is something to "escape" in this world of weariness and weakness.

Probably the law of averages suggests that the day will be an ordinary one. Eating and drinking—marrying and giving in marriage—two in a field, two working in a mill—all these suggest a common day of regular activity.

How this charges us with the responsibility of doing the humdrum work of the day as if He were at the door! There are no short cuts and no cheating if we know this may be His day.

The most appropriate exhortation here is the one Paul gives in Colossians 3:23, 24: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

V

"The age in which we live is notable for two things, man's progressive triumph over nature in the sphere of theoretical and applied science, and his tragic inability to order his own life. Every year adds appreciably to our knowledge of the physical world; every year brings home to us the baffling inscrutability of human nature as revealed in our disordered civilization."

A Philosopher Speaks

Thus wrote the late Archibald Allan Bowman, in the Vanuxem Lectures (Princeton) in 1934. And who would venture to disagree with this philosopher?

All of the achievements in which men boast are in the material realm. They have to do with the vehicle in which man rides, the conveniences at his disposal, the building he occupies, the instruments of sight and sound with which he has been so recently presented.

But none of these things has any influence on the man himself. His comforts have been multiplied; his character remains untouched—selfishness,

sordidness, sensuality, and other forms of sin are as current in the days of speed as in the days of the oxcart.

As indicated by Dr. Bowman, one of the strangest angles is the fact man knows so little about himself. He has looked through the telescope to discover hitherto undreamed of star universes. He has with the microscope examined the structure of a grain of sand and uncovered the invisible atom. But no instrument has yet been devised by which he can look into his heart. That is to say, man has never been able to devise such an instrument, but there is one. The Bible is the divine stethoscope and it tells us that man's trouble is heart trouble. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

Man needs a new heart, which means he needs a new nature. And this comes by way of the new birth. In all your discussion of the new world ahead, never forget that our greatest need is for a new man.

V

So many Christians are in danger of repeating the mistake they made in the boom years of '27 and '28. They were making money in those days, but instead of giving instantly and liberally to the work of the Lord, they said, "I'll wait until I make some more and then . . ." But before "then" the crash came and their cash fled.

Don't let it happen again. Don't wait this time. After all, there are few things you can do with money—spend it—save it—give it. Oh, yes, you can waste it, but a Christian wouldn't do that.

We are in strict agreement with our government's exhortations to save. High salaries will not last. Put something aside for the future and place some of your money in war bonds.

But we would add to the exhortation "save" another quite as important—give. Give to your local church and to home and foreign missions, and do not forget Christian schools. After all, the right kind of education is the foundation of it all. The local church gets its pastor, and home and foreign fields get their missionaries, from the schools.

Give in order that free training might be given the largest number of young people possible, and thus our much needed gospel may be scattered all over the face of the earth.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

V

Many of our Christian young men serving the nation in areas of the Pacific have had a firsthand view of Christian missions. Some of these young men have been so impressed by what they have seen that they have already announced their intention to

The Fruit of Missions

return as missionaries to the areas where they now serve as soldiers and sailors and marines.

Some weeks ago, the *New York Times* carried a Pacific missionary story with another slant. The headline tells much of it. "Seven Fliers Converted by Island Natives Whom Missionaries Made Christians."

It seems that some naval fliers were shot down in combat with the Japs. They fell into the hands of these Christian natives, who not only cared for them and protected them, but led them to Christ.

For eighty-seven days they were concealed on this Jap-occupied island. During that time the natives and fliers read from a Bible furnished by a native. The Scripture and the evidence of these once heathen natives convinced these men and brought them to Christ.

What a grand testimony this is to the reality of Christian experience and to the value of the foreign missions enterprise. We have an idea that the believing parents of some of these young men will rejoice in every dollar ever contributed to missions.

And what a reminder this is of the divine plan—"others also." A mother in America gives her money to missions. The missionary goes to the Pacific and wins some of the heathen for Christ. That mother's son lands on that island and is there introduced to Christ. Then he in turn tells "others also."

V

It's rather amusing to read some of the booze papers' references to the "crimes and gangsterism of the prohibition era," when the same crimes obtain and the same gangsterism flourishes. And watch when the war is over!

The Gangs Still Here

At the moment of writing this, our eye scans the front page of a daily in a midwestern city. Here are a few headlines on one page of one paper in one city. "Gun Battle on Street Car—Two Slain"; "Killing Laid to Night Club Owner"; "City Detective Shot in Fight with Robbers."

The same page chronicles the following in connection with a primary election: "I never saw anything like the election in this ward," said P. when it appeared he had been beaten by about 254 votes. "At least a thousand hoodlums were imported into the ward. They came from Iowa, Wisconsin, and Michigan, according to the license plates on the cars. I have fifty state police in the ward to protect me and my workers. But these state police were pushed out by city police who greatly outnumbered them. I can't get the returns from three precincts. . . because my workers were thrown out and the polling places are surrounded by imported hoodlums."

Only blind prejudice—or selfish advantage—keeps a person from seeing that liquor makes for lawlessness always and everywhere. This recognition forced a member of the California liquor control board (that's not its name), facing some of the problems made acute by war, to exclaim, "There's only one real solution to the liquor problem—prohibition rigidly enforced."

The UNIQUENESS of the Lord Jesus*

By REV. R. S. BEAL, D.D.

THE MOST ASTOUNDING of all stories is the story of Jesus of Nazareth. No matter where one touches that life, he is face to face with miracles. There is no other life to be compared to His and no work comparable to His.

It has been well said that Jesus was the strangest person who ever lived. I suppose this has been said because, while He never wrote a book, He caused more books to be written than any other man in the world's history. He was not an architect, as we all know, yet He has been the inspiration for the most magnificent cathedrals on the face of the earth. So far as we have any record, He never painted a picture, yet He has touched the genius in painters and has been the inspiration of more pictures hung in the world's art galleries than any one else.

The Lord Jesus is unique among men. Webster's dictionary defines the word "unique" as "the only one of its kind," or "being without like or equal." Perhaps the word "sole" would be a fitting synonym, since He stands absolutely by Himself. How true this is of our Lord and Saviour, Jesus Christ!

FIRST LET US NOTE that Jesus is *the only man ever born without a human father.*

This is indeed a unique circumstance and the most important of all. All other men, according to Scripture, are descendants of their father Adam. God created Adam, the first man who ever trod upon this earth, and God made him the father of all the race. To him it was given to "be fruitful, and multiply, and replenish the earth." Never was there a human being on the earth except Jesus who did not spring from him.

This uniqueness of Jesus was indicated at the very beginning of human history when God said the seed of the woman was to crush the head of the serpent. An interesting statement indeed, which unquestionably refers to His unique birth. Isaiah 7:14 declares prophetically, "A virgin shall conceive, and bear a son." Luke 1:35 adds that this conception was by the power of the Holy Spirit. The familiar John 3:16 declares that God is the Saviour's Father.

His birth, on the basis of these passages, was contrary to the laws of life. No one was ever born as He was; and whether we understand it or not, we should believe the record which God hath given of His Son.

Men underestimate the value of the virgin birth and many reject this truth entirely, yet it is one of the most profound circumstances which God has declared concerning the advent of His Son into the world. The efficacy of the work of Christ hinges on this truth.

ANOTHER BEAUTIFUL TRUTH about our Lord is that He is *the only man who lived a perfect life.*

Of the multiplied billions of people who have lived upon this earth since the days of Adam, such a statement cannot be made of any save Jesus. With all the halos that men have placed over the head of Mary, the mother of Jesus, she, too, needed

Dr. Beal is pastor of the First Baptist Church, Tucson, Ariz.; author of *Lectures on Revelation*, and other books.

Below: Saguaro cactus, state flower of Arizona. Its height averages 35 feet and does not bloom until its fiftieth year.

Muench photo.



*This message was delivered at Founder's Week Conference, Chicago, February, 1944.

salvation. In spite of the fact there are those who claim sin is a delusion of mortal mind, nevertheless, according to the Scriptures, "all have sinned, and come short of the glory of God." There is only one exception to this rule, and that exception is Jesus.

While it is true that no man ever spake as He did, it is also true that no man ever lived as He did. John 8:46 proclaims an unaccepted challenge: "Which of you convinceth me of sin?" They couldn't in His day; it cannot be done in our day, and it never will be done.

Note the testimony of the Word. He was "without blemish and without spot" (1 Pet. 1:19). He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Hebrews 4:15 is bold in declaring He was "without sin." Psalm 1:1, in its Messianic outlook, indicates He was not found in the way of sinners. John 18:38 and John 19:4, 6 give the triple testimony of His earthly judge, "I find no fault in him." Nor has anyone else been able to find any fault in Him since Pilate uttered that famous verdict. The malefactor said, "This man has done nothing amiss" (Luke 23:41). Even Judas had to admit, "I have betrayed innocent blood."

Down through all the centuries of time not one flaw has been found in the life of Jesus Christ. He could say to His disciples, "Follow me," because His life was what it was. Sin never touched Him in His daily life. None but divinely inspired men could have recorded such perfection, and to me this is one blessed proof of the inspiration of the Gospels.

SO MANY ARE THE UNIQUE ASPECTS of His life that it is difficult to focus upon just a few. I want you to note He was *the only man who could forgive sins*.

It is possible for me to forgive the sins which men commit against me, but it is not within my power or yours to forgive men the sins which they commit against other men or against God.

Jesus did this while upon earth, and He never hesitated to do so. He knew He had the authority, being God manifest in the flesh. "And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?" (Luke 7:48, 49). Jesus didn't apologize for this act and He didn't explain it to them. He did what He knew He could do and had the right to do.

There is an interesting question in Luke 5:21: "Who can forgive sins, but God alone?" How true this is. Since all sinning is against Him, He is the only one who can forgive it. The people who were around Jesus were absolutely right when they uttered this question, but they were equally wrong in that they did not recognize the deity of Jesus and thus His divine right.

Immediately following this incident, Jesus wrought a miracle to demonstrate that He had the right to do so. The man sick of the palsy was gloriously healed. And why did He do this? Because He felt sorry for this unfortunate fellow? The real answer is found in verse 24: "But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

Let us ever bear in mind that this is the primary purpose back of all those supernatural acts performed by Him while He was among us. Men profited by them, but He was confirmed in His claims to deity by them, and that is the essential thing to note in His miracles.

LET US NOTE WITH DELIGHT that our blessed Jesus was *the only man ever born to die*.

A statement like this is startling because it is so contrary to what we know to be true in human experience. When we were born it was for the purpose of living, and living just as long as it is possible to do so.

How different it was with Jesus! He came into the world with death ever before Him. He made it His business to die because God had so willed it. The shadow of the cross was always upon Him. He was born in a manger where fed the cattle used for sacrifice. His mother gave Him a name which carried with it the profound truth of death. Mark 10:45 declares He "came . . . to give his life a ransom for many."

That is the story; hence it is said concerning the purpose of God for Him, "that he . . . should taste death for every man," and that He was "a ransom for all." Everything in His life con-

tributed toward His death. And his very death was contrary to the laws of death, for His spirit did not depart from Him until he was ready to yield it.

IT IS AN AWESOME THING to realize that Jesus was *the only man who ever lost salvation*.

The universal testimony of Scripture is that the saved sinner can never be lost. Once having been born again, salvation is intact. Jesus Christ assumes the responsibility of keeping the soul committed to Him, and there is no power in the universe which can break His grip and cause the believer to be lost again.

Jesus was the one being in this world who was never lost or unsaved. He was the Son of God from the beginning. He never had any carnal nature because He never had any human father. Jesus could say, "Ye must be born again," but no one could ever come to Him and say, "Ye must be born again." God was His Father, whom He trusted implicitly. His faith in God never wavered.

Yet there came a terrible moment when He was forsaken of God and cried out, "My God, my God, why hast thou forsaken me?" There is only one answer to that question and it is to be found in the fact that our sins were reckoned against Him and God turned His back upon them as judgment fell. He who knew no sin was made sin for us. What happened to the Saviour in that strange and tragic moment never happened to another before His day, nor will it ever happen again. Because of what Jesus experienced for us, we may rest assured we shall never be forsaken by Him.

Thank God the sin question is eternally settled for the believer. He appeared "to put away sin by the sacrifice of himself" (Heb. 9:26). None other could do this.

A woman said to a visiting minister who was preaching in her church, "See that window? It is a memorial to my son. He gave his life for his country. As Jesus died, my boy has died."

Nay, such a comparison is unworthy and untrue. The death of her boy was the death of a martyr, as that of other martyrs. The death of Jesus Christ was the death of One in whom was resident the deity of God in flesh.

THE NEXT UNIQUE FEATURE about our Lord to which I would invite your thought is that He was *the only man who could of himself rise from the dead*.

This is indeed a unique circumstance, since no human being of himself can conquer death and the grave. We are headed toward death and, if the Lord tarries, all of us will lie beneath the sod until the Lord comes to claim us. All the combined power in the world could not raise the dead to life.

But Jesus declared that He possessed such power, and manifested it. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). Then again He said, "I am the resurrection and the life." This being the case, He had power to raise the dead and gave proof by saying with a loud voice so that none could misunderstand, "Lazarus, come forth." Instantly, "he that was dead came forth."

God the Father is said to have raised Jesus from the dead, the Holy Spirit is said to have raised Him from the dead, and He Himself had power to rise from the dead. Thus the three members of the Godhead are shown to be equal, and this explains why Jesus could rise from the dead, testifying thus to His uniqueness among men.

Many a man has started a religion and has found followers, but no founder of a religion has done what our Lord did in giving Himself a voluntary sacrifice for the sins of the people, and then rising from the dead and living to bless, sustain, and to meet every possible need of His followers.

YET ANOTHER VITAL THING to face is that Jesus is *the only man who can be absent and present at the same time*.

This is an absurdity to the mind of man and a strange paradox that cannot be accounted for apart from the fact that Jesus, who lived among men, was more than a man. Time and again in His public ministry He reminded His disciples that He would soon be absent from them, and their hearts were grieved at the thought. Yet over against these (Continued on page 571)

The Importance of Christian Training

By
Hannah Jordet Ericson

CHRISTIAN TRAINING has always been of great importance in the foundation and development of the finest types of manhood and womanhood. The mother of Moses, and that of Samuel had their sons only a short time during early childhood, and yet how much was accomplished during those brief years. When these boys left their homes they were brought into wicked surroundings and exposed to many temptations, but their mothers' influence and prayers gave them courage to resist sin and to live their lives for God.

These mothers had no comprehension of the greatness of their humble tasks. How different the whole world might have been if these mothers had neglected their duty, and their brilliant sons had become influences for evil instead of good! The leadership of these great men of God practically determined the destiny of the Jewish nation, and their God-fearing and consecrated lives have been an inspiration to millions throughout the centuries that have followed.

The home is the greatest influence in our national life. It is the chief cornerstone in the community, state, and nation. Many of the social, moral, and spiritual problems which exist in our country are a result of the disappearance of the old home life. Our task is to adjust the home to modern conditions so that it will continue to hold our children, teach them good habits, and inspire high ideals. In our homes are being trained the citizens who will direct our nation in the future.

Youth has never been exposed to more false teachings, clever attractions, and numberless pitfalls than in our day. It has never been more necessary to guide, guard, and help our children to make their lives a success, and yet never has the home discipline and Christian training been more neglected. The sad fruits in wrecked and ruined lives, which this neglect has brought to our young people, should be a challenge to all parents to awaken before it is too late.

Many parents were brought up in homes where reverence for authority and God's Word was stressed far more than it is today. Yet it is sad to note how lax and indifferent many of them are in the training of their own children. Great numbers of them have drifted away from church, the study of God's Word and prayer, and have yielded to the habits of modern life.

What becomes of the many children who grow up in homes where drinking, dancing, card parties, and motion pictures take the place of Christian nurture? Children who find their parents too busy to be interested in their welfare usually roam the streets and alleys. Here they often fall in with bad companions and learn their first lessons in smoking, drinking, impurity, and crime. Some spend their nickels and dimes on games of chance, such as slot machines and punch boards, and get a start on the

*Drifting youth—
a living example
of neglect in the
home*



Little children are very receptive to Christian influence. Mysis photo

gambling highway. Millions of precious young lives could be saved from ruin if careless mothers and fathers would be faithful to their high calling, and warn their loved ones of these evils.

A LARGE NUMBER OF NEGLECTED CHILDREN find their way to the motion picture shows. Some of these portray drinking scenes, robbery, gang life, illicit love and divorce in such attractive ways that it serves to educate children in the very evils they should be warned against. One-sixth of our population attend the movies every day, and their influence upon the lives of youth is greater than that of the home, school, and church combined. Many children have committed terrible crimes, which they have confessed to seeing at the movies.

Kathleen Norris, the well-known author, says, "All your efforts to train them in manners, morals, speech, ideals, true culture, and a sound mind is outdistanced about 80 per cent by what any unscrupulous entertainer chooses to put before their eyes."

Can we afford to be indifferent and do nothing about the types of pictures shown to our children and young people? We should write our representatives in Congress, demanding a strict national control, so that poor pictures cannot be sold, and they would cease to be produced.

The motion pictures, use of alcoholic beverages, and the absence of religion in the American homes are responsible for four of the most serious problems that face our nation today: namely, drunkenness, lawlessness, crime, and immorality. All these work together to destroy the most valuable asset of our country, our youth. Since the future life and welfare of our great nation depends on our children, what an important and difficult task every parent has in molding and training young lives. If the children of today shall grow up into useful and law-abiding citizens they must be given Christian training, both by teaching and example, and learn to obey and respect authority at all times.

J. Edgar Hoover, of the Federal Bureau of Investigation, said some years ago: "Youth is drifting deeper into crime. The last

three years have been the most terrible period of criminal history in the life of America. There are 4,500,000 known criminals, of which 700,000 are children. These youths are a living example of neglected home training. The crime problem would be solved if the mothers of the country resolved that it should and must be solved. You have no choice, either you will teach your children discipline, or they will learn it in an antagonistic environment. Teach them to fear God."

Another very important step toward diminishing youthful crime would be to abolish the saloon. Daily news reports



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the world over show the link between crime and liquor.

THE GREATEST NEED OF OUR AGE is for better homes and Christian mothers. The prayers, Scripture passages, warnings, and Bible stories a mother teaches her little ones will never be forgotten. The influence of a Christian mother is of greater importance than that of the President of our great nation. A Christian home, where father and mother gather their loved ones for quiet, earnest devotions, has a wonderful influence for moral and spiritual uplift. It serves as a rock of defense in times of trial and temptation.

A valuable aid in Christian training are simple Bible stories. Hurlbut's *Story of the Bible* or Egermeier's *Bible Story Book* should be in every home. The stories are simple and interesting and give excellent knowledge of the history and characters of the Bible. If these stories are read to or by the children, they will have a great influence in their lives.

Little children are very receptive to Christian influence. They should be told that they must love Jesus, their truest

Friend, obey His commandments, and fight against their own sinful and selfish desires. Jesus loved us all so much that He died in our place that we might be saved and live with Him in His beautiful home in heaven. He doesn't want to lose anyone, but those who do not love, fear, and trust in God above everything, shut themselves out from the glory of heaven, and must live forever where there is suffering, cruelty, and hatred.

When children are old enough to read, they should be given their own little books. *Precious Promises* and *The Little Bible* are simple devotional books that will be read and treasured, if given as gifts. Learning these gems from God's Word will be a valuable aid in nurturing and preserving the Christian life, and in planting a love for God and His Word in the impressionable minds of the little ones.

The best heritage parents can give their children is to help them to memorize Scripture passages and the books required for religious instruction. "This will give them a treasury of scriptural knowledge for defending the truth, for spiritual growth, and a comfort in life and in death."

How necessary is this firm foundation in a world of error and wickedness. Youth who are thus trained will have something to which they can come back if they do fall into sin. But what about the millions of young people in our times who grow up without chart or compass? What a challenge to gather in those who are outside of the influence of God's Word.

Americans are justly proud of this great country which leads the world in so many natural resources and products. We have, however, also many soul-destroying agencies which cause heartache and anxiety to many. It is terrible to think about the evil harvest this nation is reaping, and will continue to reap,

from the evil sowing that has been done. The spirit of unconcern which prevails among the majority of people is, however, the most pathetic thing about the whole situation.

IN ADDITION TO CHRISTIAN TRAINING, what else can be done to prevent the promotion of the evils that are destroying the very foundation of our Christian civilization? All who wish to improve present conditions and save our people from ruin must make use of every means within their power, such as temperance education, agitation, organization, and legislation. If our church people can be aroused to action to diminish the power and success of the many social evils that degrade manhood and womanhood, and that made childhood miserable and homes unhappy, we shall soon see great improvements in social life and morals.

It is a natural instinct for youth to want amusement and companionship. Parents ought to provide clean and safe forms of recreation and entertainment, and allow their young people to entertain friends at home. They should at all times know where their children are, what company they keep, and in what forms of amusements they take part. This is possible if parents possess their children's confidence. Since idleness is the root of all evil, our growing youth should learn how to work and have definite tasks to perform.

Reading also has great influence in the development of good or bad character. Very few people realize the importance of providing clean, inspiring, and interesting reading material for youth. There is an abundance of the undesirable kind everywhere, but unless good literature is furnished it will not be read. Some part-

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A Teacher Speaks

□ □ □ By Sue Duke

I LOVE LITTLE BOYS. Grimy little boys, with pockets full of stones and nails and an occasional worm. Freckle-faced little boys, with happy grins that light up their faces. Sheepish little boys, who play hookey. He-manish little boys, who wouldn't shed a tear on pain of death. And weak little boys, too, who cry when they are hurt.

I love little boys who ask questions. Little boys who are groping around, trying to find out all about God. Little boys who get in grownups' way. Little boys who don't seem to know what to do with themselves. Unwanted little boys. Unhappy little boys.

I love little boys because they are so natural; they are not afraid to be themselves.

I love little boys because Jesus loved them.



Myslis Photos

Where Is Eddie?

By Anne H. Rees*

A
whole family
was found
because one little boy
was lost

WHERE IS EDDIE?" That was the frantic question of a mother in the city of New York one day early in July, several hours after she had hurriedly bundled her six-year-old son on a train "bound for a summer camp."

The New York newspapers (July 11, 1943) termed it a "camp comedy of errors." Eddie's mother, eager to get her little son out of the hot city, had asked a friend to make arrangements for him, along with her own little boy, to attend a certain summer camp in upstate New York. So on the morning of July 7, she rushed down to the Grand Central Terminal as the 8:11 train was getting ready to pull out, and seeing a young woman in charge of a group of youngsters, obviously bound for a vacation spot, she called out breathlessly, "Is this the train for the summer camp?"

The lady in charge answered, "Yes." Eddie was promptly deposited on the train, and in response to the question of the woman in charge regarding his camp application, Mrs. S. assured her it had been cared for. Then, after hastily kissing the boy goodbye, she rushed to her place of employment.

Later that day the friend called and mentioned that the youngsters were all set to leave for camp the next morning. It was then that Mrs. S. realized she had been mistaken concerning the day for the children's departure, and that Eddie had been put on the wrong train! She had no idea where he was bound for, the camp, or the state. And so the Missing Person's Bureau sent out a nine-state alarm, while the distressed young moth-

er kept saying over and over again, "Oh, where is Eddie?"

YES, LITTLE EDWARD WAS LOST. Lost to his family, and lost to his friends. Lost to everybody but One! Edward had been sent inadvertently to a Christian camp for children at Lake Ballard near Brewster, N.Y., and there, at one of the chapel meetings he attended, he was found—found by the Lord Jesus Christ, to whom he gave his young heart.

The camp directors did not know who little Eddie was. He was too young to clearly spell his last name or remember his address, and so they kept hoping to receive his belated application; but they soon heard of the broadcast alarm of the Missing Person's Bureau, and contacted his mother.

Mrs. S. learned that her son was thoroughly enjoying his stay at the camp; and since they permitted girls also, it was decided to send the nine-year-old daughter, Joan, to join her little brother for the summer.

Joan loved camp life. And then one day during chapel she realized that she too was lost. Eagerly she accepted the invitation to take the Lord Jesus Christ as her Saviour. What joy it was to Joan

to know that she had by faith been born into God's family.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Joan prayed that her mother too might be saved; also her daddy, who was stationed in the Far West in military service for his country.

ONE DAY IN AUGUST, Mrs. S., young, vivacious, arrived at camp. She had decided to spend a week's vacation with Joan and Edward.

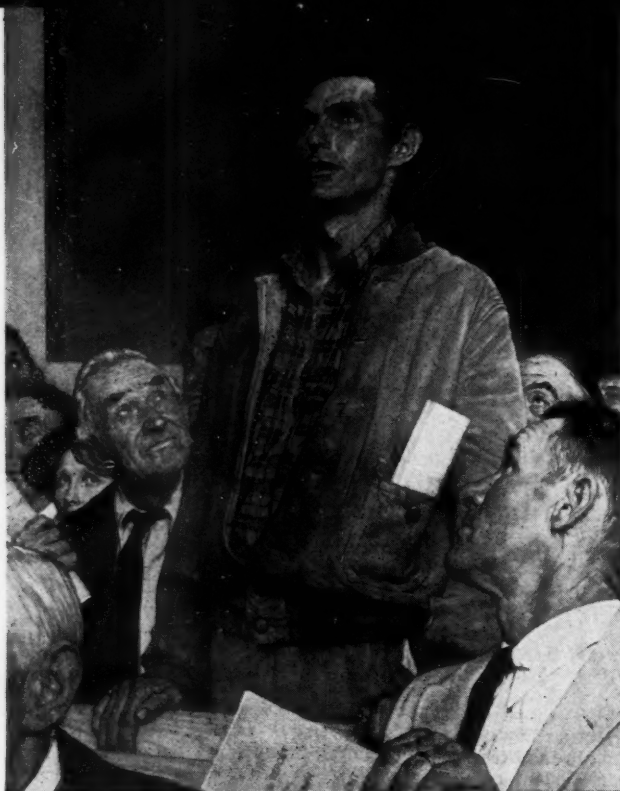
She found camp life quite different from her accustomed routine of living. The chapel services were unlike any church meeting she had ever attended. Boys and girls freely offered prayer and gave words of testimony in praise of their Lord and Saviour. Bible stories were told so realistically! Scripture study was made fascinating and simple. Everybody was happy and enjoying good clean recreation. Mrs. S. hardly knew what to make of it. How strange that she and her children should be at this unusual place. But there was something mysteriously captivating about it all; something she could not quite understand.

The days passed by, and the eve before departure for home had come. The meeting was especially fine that night. Boys and girls, her girl too, rose spontaneously to their feet to tell of their joy in knowing real peace in their hearts since Christ

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Freedom of Speech



Freedom of Worship

PRESIDENT ROOSEVELT has outlined four freedoms as a program for America. They are freedom of speech, freedom of worship, freedom from want, and freedom from fear. He believes we have already achieved the first two, and the last two are to be the goals of a postwar world.

In his message at the opening of the Seventy-seventh Congress, he said that the returning soldiers will want an insurance from want and the possibility of recurring wars. He then asked Congress to pass a program to provide freedom from want, and to consider planning a peace that shall be durable, calling attention to the possibility that this present Congress may be the one that will ratify the forthcoming peace.

The fourth freedom is primarily that of freedom from the fear of man. But is it in the power of man to obtain deliverance from even this limited aspect of fear? Only God can give release from fear.

THE BIBLE REVEALS THAT GOD has made it possible for man to be freed from the four fears common to man. They are the fear of death, of judgment, God, and man.

Man has an inherent fear of death apart from the fear of what comes after death. At death he leaves every possession that he counts dear and has strived a lifetime to acquire. Every tie of love is wrenched by a final separation. Here he finds himself alone, facing a dreaded experience, weakened and harrassed by sickness. Slowly he feels the warmth of

life ebb away and the cold clutch of death creep upon him. He makes one final fight for breath, a gasp, and he is gone.

He tries to soften the thought of death, calling it by other names. He ornaments it with beautiful funeral appointments, flowers, and song. He even tries to postpone it. But still its fear clutches at his heart.

The book of Hebrews tells us that the purpose of Christ's incarnation and death was to deliver man from the fear of death and destroy Satan. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:9, 13, 14).

Through the subtlety of Satan, Eve was deceived into eating of the fruit, which carried the penalty of death. Then Adam ate of the fruit. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Thus sin and death are in the world, and Satan became man's evil genius as the prince of this world and of the power of the air, and the god of this world.

Christ "was made a little lower than the angels for the suffering of death . . . that he by the grace of God should taste death for every man" (Heb. 2:9).

"The Fourth Freedom"

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Through death He has annulled Satan's power and made it possible for every believer to be delivered from the fear of death. Death is no longer a forlorn experience. Christ has passed through death, and His resurrection is a pledge of life and immortality. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

Today death is the shortest road to heaven. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). For this experience the believer has the comforting presence of the Holy Spirit of God: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). Angels are his cortege: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom" (Luke 16:22). The Lord Jesus waits for the believ-



Freedom from Want



Freedom from Fear

Birth Freedom

By Earl Froh

er on the other side: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ" (Phil. 1:23).

THE NATURAL MAN FEARS THE DAY OF JUDGMENT, and justly so. He knows of a holy God who will pass in judgment upon his works. He is aware of his own sins, and has no excuse, or hope. But no believer need fear. His sins are forgiven and no sin can be charged against him. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8).

God's love casts out fear, so that the believer may have boldness in the day of judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear" (I John 4:17, 18). The "herein" (v. 17) refers back to the "herein" of verse 10: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." He loved us first, when we were by sin undone. He manifested His love in giving

His Son. Christ on the cross made propitiation for our sins. He met every demand of a holy God against sinful man. He purged our sins by His expiatory death.

"My sin—O the bliss of this glorious thought—

*My sin, not in part, but the whole,
Is nailed to His cross, and I bear it
no more;*

*Praise the Lord, praise the Lord, O
my soul."*

The believer is clothed with God's righteousness. "As he is, so are we in this world." He is called "Jesus Christ the righteous" (I John 2:1). He is righteous, and as He is, so is every believer in the sight of God. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

FEAR HAS TWO SHADES OF MEANING: first, one of dread; second, one of reverential awe and wonder. Fear as a dread of God is the thought we have in mind. Man should not fear God and flee from Him as Adam did in the garden, but should fear Him in reverence and wonder. Man is blessed when he turns to God, not when he runs from Him.

Most heathen religions are founded upon dread and have gods of terror. Christianity is not a religion of fear. "For God hath not given us the spirit of fear;

but of power, and of love, and of a sound mind" (II Tim. 1:7). Men have lost their minds over some religion, but never over the truth of God.

Christians do not obey God because they fear Him. They do not serve Him to escape hell. No one can serve God until he has been saved from the guilt and penalty of his sins. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works" (Eph. 2:8, 9). The motive of Christian service is love. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). The Christian's service is his reciprocation of God's love.

Many Christians are not happy because they are still trying to serve God on the principle of keeping the law. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). The law principle is the spirit of bondage to fear, and after the believer is saved he is not again put under the law. Man before the law is but a servant to obey. Under grace the believer is a son who looks up into the face of God and says, "Abba, Father." He does not dread God, but loves Him as his heavenly Father, and delights to do His will.

ALL MEN NEED TO BE DELIVERED from the fear of man. In Europe human life is very cheap. Jews are put to death (Continued on page 587)

SILENTLY THE WOMAN crossed the room and stood looking down at the figure on the low couch. It seemed to her, though the shadows were lengthening outside, that around his face like a halo shone a great light, a light that could not come from the sun.

The shadows drove the sunshine from the corners and took its place. But it wasn't the flickering sunshine and shadow nor their exchange which gave this glow to the face of the man lying there. This was an inner light which did not flicker but glowed.

As the woman stood watching him, a breath of cool air lifted for a moment the intensity of the heat. Taking a piece of skin, she dampened it with water from the earthen jar in the corner, and kneeling by his bed gently bathed his face.

The figure on the couch stirred and opened his eyes. Putting her cool hand upon his forehead, she said, "Art thou awake, my father? Dost thou hear me? It is I, Achsah thy daughter. Father Caleb, art thou too close to thy own Father to hear me? I've traveled this distance that I might say to thee these things that long have lain upon my heart."

He smiled and said, so feebly and yet so clearly, "My little hasty one, hast thou not always said that which came into thy mind? Hadst thou ever a thought which did not follow another like the sheep on yonder hill? One starts and soon the rest come following after until all are safely home. So, my daughter, thy first thought has come—let the rest follow." But the

*The story is taken from Numbers 13:1-16, 30; 14:6, 24, 30; 32:12; Deuteronomy 1:39; Joshua 14:6-15; 15:16-19; Judges 1:15. The story title is taken from Joshua 15:19: "Give me also springs of water. And he gave her the upper springs, and the nether springs."

Mrs. Spencer is the wife of the pastor of the First Presbyterian Church, Fordyce, Ark.

"THE UPPER SPRINGS"

By Prudence Spencer

An appreciation of a father's faith

sting which might have been in the words was taken away by the sweet look of affection and understanding in his eyes as they dwelt on her.

YEARS HAVE PASSED, Father, since this greedy heart of mine requested of thee an inheritance. Knowing thy kindness, I not only moved my husband to ask of thee a field, but I asked also. Already thou hadst given Othniel, Kirjath-sepher for the taking of it, and he who won that won me too. How I remember that day! As I lighted off my animal, thou saidst to me, 'What wouldst thou?' And I said, 'Give me a blessing; for thou hast given me a south land; give me also springs of water.' And thou gavest me the upper springs, and the nether springs. Father, now I am learning what thou gavest me in the upper springs.

"When I enjoyed the lower, the nether springs, how often I was made to think of the story thou hast told us of Father Abraham and Cousin Lot. I was so like Lot. I too was looking for a temporal blessing. But was I not guided by our God in saying unto thee, 'Give me also springs of water'? Did not I, in the midst of my selfish desire, have a yearning for that spiritual blessing which is my inheritance from thee? I think that it was so, for through the years I have found the value of the *upper springs*.

"When asked what inheritance thou wouldst choose, thou didst say, 'Give me the mountain.' Always thou didst choose the higher things—the things of God. But how carelessly, almost, I asked for an inheritance—an earthly thing, a profitable thing—forgetting that Moses told thee, 'Surely the land whereon thy feet have trodden shall be thine inheritance and thy children's forever, because thou hast wholly followed the Lord thy God.' To

think, my father, that even my accepted temporal blessings are mine because thou hast wholly followed the Lord our God. How it humbles me!

"Yes, I know now what thou gavest me in the upper springs—not the heritage, Father, where *my* feet have trodden, but *thine*. It is in thee that I am blessed.

HOW OFT MY YOUNG HEART was quickened by hearing of thee as a young man. I was proud that thou wast chosen out of all our tribe of Judah to spy out the land of Canaan. The Lord spake unto Moses, saying, 'Of every tribe of their fathers shall ye send a man, every one a ruler among them.' And *my father was chosen!*

"Perhaps I was a bit proud of this and disdainful of those who did not have the heritage that was mine. Yes, I was proud of your daring, of your adventures. I could see you as you went into Kadesh-barnea—a land spoken of as flowing with milk and honey. Verily I saw honey flowing from the rocks and milk spouting from the ground! And how my maiden eyes did visualize the bunches of grapes so big that men by two's must carry them! 'Twas high adventure then, my father. Ah, but so much more! I see it now as not before. It was *thy faith*.

"The other spies said, 'There are giants in the land.' But thou, my father Caleb, stilled the people before Moses, saying, 'Let us go up at once and possess it: for we are able to overcome it.' As they repeated to me thy words, my heart threatened even as now to overflow at thy faith in our God. Thou didst not see the giants in the land; thou didst only see our great and mighty God. So part of the *upper springs* which thou gavest me has become a part of me. It is *faith*, my father.

NOT ONE OF US has failed of hearing over and over again how the congregation murmured against Moses, wishing to have died in the land of Egypt or fallen by the way in the wilderness, and how they wanted a captain to lead them back to Egypt, back to bondage.

"Moses and Aaron fell on their faces, and proud I was to hear that it was thee, my father Caleb, and Joshua who stood with them and rent thy clothes. In my

(Continued on page 587)

Moody Monthly



In the COOL SHADE of THE TREES



*And he shall be like a tree planted by
the rivers of water.—Psalm 1:3*

By Rev. Ivan H. Hagedorn*

THE TREES OF THE BIBLE impart precious lessons to all who have a mind to profit from their admonitions. Let us linger for a while in the shade of the trees of Scripture.

ALMOND TREE (Num. 17:8). This tree is the first to blossom in the springtime. Of the many allusions to the almond in Scripture, there is one that holds particular interest. "Aaron's rod blossomed like the almond tree." I am sure many of us would have reacted similarly as those who stood around when that miracle was performed. The question upon our lips would be, "How can such a thing be?" Yet, how often has He who has called worlds into existence made a rod to bud, blossom, and bear fruit in a moment. How many sinners have lifted up their eyes to Him who is our Lord and Saviour, and have found life in the look.

William S. Dutton, in the *American Magazine*, told of Major Orlando J. Smith, who made it his hobby to buy old farms and plant them in trees. He scoured Europe for its most beautiful and rarest trees, and planted their seedlings by the hundreds, then by the thousands, in fields where once there had been but brush and weeds. From scenes of desolation, there arose scenes of beauty.

There is One who through the centuries has been transforming lives. "Dead in trespasses and sins" is the picture of the lives to which He has applied His divine touch. And out of such lives have come saints, who in turn busy themselves in making the world a happier place in which to live.

OAK TREE (II Sam. 18:9). One of the interesting stories in the Scriptures connected with the oak tree is that which tells how Absalom, the rebellious son of David, came to a sorry end. Obligated at last to flee before the triumphant hosts of his father, this proud young man jumped on a horse, and turned in the direction of a deep woods. As he sped through



Hobart photo from Monkmeier

the woods, his long hair caught on the thick boughs of a great oak, and he was left hanging in mid-air, and so he died. His very glory became the cause of his dire fall.

In what do you glory? Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). The trouble with so many lives is simply that they are wrongly centered. Only when the Cross is at the center of life will all other interests assume proper proportions. Only then will life be guarded against forces which bring ruin. "God resisteth the proud, but giveth grace to the humble" (James 4:6).

One who visited the Mariposa Grove of Sequoias in California tells of their tremendous size. They are the giants of the tree family. Yet it is not their size, but their age and sturdiness, which is most impressive. Scientists estimate some of them to be fully three thousand years old. They have stood straight and tall and sturdy since the time of Moses. In spite of all the storms, they are still the sentinels of the Sierras.

The man whose roots go deep in love toward God and his fellow man is the one who is strong. His life is strong because the quiet might of spiritual things permeates it. Such lives are needed in these feverish days. He is "like a tree planted by the rivers of water" is the highest word which can be spoken of any life.

FIG TREE (Mic. 4:4). This tree is very common in Palestine. The expression, "To sit under one's own vine and fig tree," is synonymous with peace and prosperity. There is a blessed peace that lives in trees. There tired eyes may find welcome and relief, and worn and weary nerves find rest. The murmur of the night wind through swaying branches is indeed a soothing lullaby.

We are informed that the coffin of King George was fashioned from trees grown on the Sandringham Estate. But one needs more than trees to fit him for eternity. He needs Jesus Christ, who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26). Only when one has made his peace with God, through Jesus

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Christ, does he have the joy and confidence so that his heart can sing. It is good to sit under one's own vine and fig tree here, but it will be better to sit under one's own vine and fig tree there.

CEDAR TREE (Ps. 92:12). On the summit of the mountains, unsheltered from the blasts, the mighty cedars wave their strong branches in perpetual verdure. There, in their lofty mountain home of Lebanon, where less hardy trees would surely perish, the cedar trees for long centuries flourished and added to the strength and glory of Israel.

It suggests the life of the godly man, who despite all adversities maintains the faith. In this world, where trouble, bereavement, and sorrow come to all, the words of Borden Parker Bowne are most comforting: "No one knows what it is to walk with God, in the deepest sense, who has not walked with Him in the dark."

The oriental cedar has a strong, balsamic odor. A forest of them is perfumed with a fragrance that clings to one long after he has walked through it. To walk through such a forest is a delightful experience. The godly man also radiates a delightful fragrance.

When a group of West Point cadets, some years ago, were confronted with the question, "What is Christianity?" they replied as one man, "Oscar Westover. Oscar Westover was a young man at West Point for whom life meant the Lord Jesus Christ in reality. He walked among his fellows, glad to let the Lord Jesus Christ shine out."

Strength and beauty aptly describe the cedar tree. These qualities also should mark the life which professes Jesus Christ as Lord and Saviour. Often it is the feebleness of our saints which proves a stumbling block to the world. Cedar was used in the building of the Temple, and cedarlike Christians should be the pillars in our churches today. Like cedar, real Christians should be offensive to "insects," thus offsetting possibilities of disease, which attacks, blights, and destroys both strength and beauty.

We do not know what measure of religion may have dwelt in Pharaoh, but he certainly was wise when he wanted a man "in whom the spirit of God is." Let us have men about us in our churches who love the Lord, men in whom the Spirit of God dwells.

JUNIPER TREE (I Kings 19:4). Juniper trees are abundant in the desert in Sinai, affording shade and protection to the weary traveler in times of heat and storm. There is a Turkish proverb which says, "The tree doth not withhold its protecting shade, even from the woodman who is cutting it down."

We in America have cause for gratitude in the realization that we still have the restfulness and peace that fine trees bring to tired minds and weary souls. Accustomed to living among beautiful trees, we are inclined sometimes to take them for granted.

"You might have to wait a hundred thousand years for the Antarctic to pro-

duce a piece of wood that big," Admiral Byrd once angrily said to a man who tossed overboard a stray piece of lumber from the steamship *Jacob Ruppert*, Antarctic bound.

We are to be like trees, affording shade and protection to weary travelers along the way of life. I often think of that forlorn outcast, struggling with a wind-blown banner, in London's Trafalgar Square. His banner read, "Let's be pleasant to each other. We are all having a dreadful time."

Literature contains few more felicitous figures of speech than Lowell's description of a loyal friendship: "A friendship covering forty years is the finest kind of shade tree I know of." Samuel Johnson's words are also in point: "If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendships in constant repair."

GREEN BAY TREE (Ps. 37:35, 36). "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not." The Scripture references to the emptiness and futility of such lives are numerous. They are described as being chaff upon the mountains, dispersed by the winds; as the small dust of the balance; and as thistledown in the wind.

We look back over the past, and we see great empires rising, reigning, and then passing away. Why did they fall? Simply because they had in them the seed of their own downfall, that haughtiness and pride that is bound to lead to destruction. A brick, recently unearthed in Mesopotamia, bore this inscription: "Palace of Sennacherib, the great king, the mighty king, king of the universe, king of Assyria—the palace which has no rival, for the dwelling of his lordship, in the midst of the Nineveh, he has built anew." This brick from Sennacherib's palace brings the same haughty, braggart spirit which marked his message to Hezekiah: "Thou hast heard what the kings of Assyria have done to all lands" (II Kings 19:11). One can but think of the last chapter. All that remains of him today is a boast in baked clay.

"A thousand years in thy sight are but as yesterday when it is past" (Ps. 90:4). Wise are we to keep this in mind as we judge world events today. Hitler was not the first to set out to prove that might is stronger than the truth. But time, we know, moves on, and the mill of God continues to grind. The words of Isaiah, "shall fail," is the final appraisal of all such ventures (Isa. 31:3).

OLIVE TREE (Luke 22:39). No tree in Palestine is more closely associated with its history and civilization than the olive tree. The prophets held it to be the symbol of beauty, luxuriance, and strength. It is surely a coincidence that our Lord Jesus Christ, seeking strength and poise, would find His way into the garden, and there under the olive trees have communion with His Father. To the disciples He imparted the secret: "Rise and pray, lest ye enter into temptation."

One might as well rush into the street unclothed, because he has no time to dress; or into battle unarmed, because he has had no time to secure his weapons, as to go forth to the experience of any day without taking time to pray. Surely, if the Lord needed to have that quiet time beneath the olive trees, so do we.

Every forester knows of spots in the woods where trees will not grow, or if they grow they do not thrive. Ofttimes, we mark "dead spots" even among the shade and ornamental trees and shrubbery in the well-landscaped grounds of fine estates. It is sometimes hard to determine the cause. But it is not hard to find the cause for many church members who are "dead spots" in the parish. It is simply because they forget to pray.

An unbeliever was trying to shake the faith of a humble Scotch Christian. "Why," said the unbeliever, "how do you know that such a man as Jesus ever lived?" "Mon, how do I ken He ever lived? Why, I have lived with Him for thirty years." It is prayer that makes Jesus real. It is prayer that brings us into the secret of rich living. It is prayer that makes fellowship with Christ vital and intimate. It is prayer that unlocks the door, enabling us to go out into fields of wider service.

SYCAMORE TREE (Luke 19:4). The sycamore in Palestine is a tree of
(Continued on page 583)



Caught Away

By Wilda Schrock Oatley

The clouds that seem so far today
Some glad hour shall enfold us;
Our feet will walk the starry way
And earth will fall to hold us.
The wondering world will search the sky
To trace our disappearing,
When Jesus takes His own on high.
Thank God, that time is nearing.

Astronomers will shake their heads
In failure and frustration;
Saved invalids will leave their beds;
The doctors of the nation
Will stand in awed astonishment;
Scientists, too, dumbfounded,
Will speculate, heads upward bent
When the trump of God has sounded.

Then, empty graves at dawning—
God's own will not be there;
Caught up with them together,
We'll meet Christ in the air.
Farewell to scenes of sorrow!
Oh, what divine elation—
What joy, in that tomorrow
To escape the Tribulation!

Fainthearted one, and weary,
Your redemption draweth nigh;
Look up, for your Redeemer
Is coming in the sky.
Let's win more souls for Jesus;
Let's work and trust and pray,
That others may go with us
When we are caught away.

What Difference Does It Make

WHAT I Believe?

By Rev. Donald Crawford*

A young preacher
gives a straight-
forward answer
to a vital question

A FRIEND in a neighboring parish recently sent me a most unusual letter which she had received, and upon which she asked me to comment.

The letter had been sent to thousands of people by a leading financial authority. This most original and interesting letter was not about business trends or the course of the stock market, or how to make more money. The entire subject matter was on religion. The writer pointed out what a tremendous and revolutionary change had taken place in the religious habits of people today.

He reminded the reader that in his boyhood "nearly every respectable person went to church." *Today* we are meeting many people of high culture "who do not go to church at all." *Then* Sunday was observed as a day of rest and meditation. *Today* Sunday is more of a holiday. *Then* the majority of people knew by heart the great Scripture passages and many of the old hymns. *Today* this habit has largely disappeared. *Then* there were millions of homes where family prayers were taken for granted. *Today* we are obliged to admit that very few homes enjoy these habits. And he continues by making the observation that "the religious habits of the old days were a positive asset to our entire national life."

Then he said this, "I am not defending the old-time theology of my boyhood. I am only appealing for the old-time religious habits." The letter closes by asking, "Won't you show this letter to your preacher and ask him to differentiate between religious habits and religious creeds?"

Here is my answer.

IN THE FIRST PLACE, I agree that there has taken place a tremendous and revolutionary change in the religious habits of people today. Many have forsaken the family altar, do not memorize the great Scripture passages or the old hymns of the Church, no longer "remember the Sabbath day to keep it holy," and many people of so-called high culture

religious creeds. And I reply that there is no essential difference between the two, for it is religious creeds which beget religious habits.

The word *creed* comes from the Latin word *credo* and means, I believe. Everyone believes in something. And that in which a person believes sooner or later is revealed in the daily habits of his life. You tell me what a man believes and I'll tell you what kind of a man he is.

If a man believes in himself, he will soon become an egotist, with all his decisions and habits of life governed by the one consideration, "What will benefit me most?"

If a man believes in his country, he will soon become a patriot. And true patriotism, as our forefathers exemplified it, is a rarity nowadays.

If a man believes in money, sooner or later that belief will rule and control every habit of his life.

And when a man believes, or doesn't believe, in the God who has revealed Himself in the Bible, that belief, or unbelief, is bound to reveal itself in the daily habits of that man's life.

RETURN TO THE OLD-TIME RELIGIOUS HABITS? That surely is not the answer. We have seen far too much reli-

Iris, by Saunders from Monkmeier.



*Mr. Crawford is pastor of the First Presbyterian Church, Sag Harbor, N.Y.

gion which is an outward habit only and not a settled inner conviction. And that kind of religion has a name, for in plain language it is hypocrisy!

No, what we need more than anything else today is not a return to the old-time habits, but to the old-time religion—the old-time theology, creeds, and beliefs.

It makes every difference in the world what you believe. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed . . . it seemed good to me also . . . to write unto thee in order . . . that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:1, 3, 4).

I wish to bring to your attention some of these great beliefs that have been set forth in order by the inspired writers of the Bible, these precious things of the Christian faith in which people have "most surely believed," and which, thank God, have made a tremendous difference in their religious habits.

WHAT DO YOU BELIEVE about the creation of the earth and all things therein? Did God create the earth and place you in it? Or did the earth just come into being and you just happen as a biological wonder?

Well, the Bible teaches us that "the earth is the Lord's and the fullness thereof, the world and they that dwell therein," and that He brought it into being. "In the beginning God." In the beginning not a scientific formula, but "in the beginning God created the heaven and the earth" (Gen. 1:1). And you did not just happen. You were made and fashioned by His all-wise hands, made in His image and after His likeness, albeit we have fallen short of His glory.

I say it will make a tremendous difference in your daily habits of life whether the ground upon which you tread is holy, or just so much dirt, and whether you believe that the people you daily meet were made and placed here by God, or that they just put themselves here to annoy you.

Likewise it will make a tremendous difference in your daily habits and outlook on life whether or not you believe that God or man really runs this world.

Do you believe that Almighty God holds sovereign rule over the world of men and nations, or do you believe that human rulers have the last word? Well, if you believe the latter you will be placing all your faith for the world of tomorrow in conferences, treaties, and politics. But if you believe, as the Bible teaches, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17), you will begin to see that God does have the last word; and that He has a reason for even a Hitler, and that Hirohito is not beyond His all-wise purpose. This is not the first time God had used wicked rulers to bring His people to their knees in penitence and supplication.

AND WHAT DO YOU BELIEVE concerning Jesus Christ? Well, let me

say that it makes a tremendous difference whether you regard Him merely as a great Teacher, or as the Son of God who came to pay the supreme price for your sin. If He is merely a Teacher for you, then His high and holy teachings will serve only to mock your daily life. But if you recognize Him and accept Him as the One who came to save His people from their sins, the daily habits of your life are going to be transformed.

And what do you believe about the second coming of Christ? Do you believe He is coming back to earth again, and that the Bible urges us to watch and pray because we know not what hour our Lord will come? I tell you, if you believed that Christ could return and that you would meet Him face to face tomorrow, that would make a tremendous difference in the kind of life you lived today.

What do you believe about Christian missions, about telling others not only here but in the far corners of the earth about the saving and transforming power of Christ? Why, people will make no end of sacrifices to put hundreds and thousands of dollars into war bonds, who before the war would not give a nickel to Christian missions. In plain language, that is poor economy! If we had believed a little more enthusiastically and had sacrificed time and money in order to bring the knowledge of Christ to the so-called heathen, maybe those heathen would not have met in Munich or dumped tons of bombs on Pearl Harbor!

HOW ABOUT THE THINGS in which you believe or disbelieve in their relation to some of the great events and crises of life? Do beliefs make a difference here?

Well, what do you believe about the marriage tie? Do you believe that it is simply a mutual agreement between two contracting parties that can be conveniently canceled by payment of an attorney's fee? Or do you believe that "whatsoever God hath joined together, let not man put asunder"? I am afraid that many hasty war marriages are going to take the former course. But let us be thankful there are those who still reverence marriage as ordained by God.

What is your belief about the mystery and significance of birth? Do you believe, as some mothers have believed, that babies are to be deserted on doorsteps? Or do you believe that motherhood is a sacred thing and that children are a gift of God?

Do you believe that when your child is baptized or is dedicated it is a solemn promise to bring up your little one in the nurture and admonition of the Lord, to pray with him and for him, and to show him how to live the Christian life? Or do you believe that it is just a formal rite to be performed in order that your child may go to heaven if he dies? Well, judging from the large increase in juvenile delinquency, parents are taking the latter course and are utterly disregarding their vows to the Lord.

I say it makes a tremendous difference not only in your life, but in the lives of others what you believe.

In sickness it will make a difference

whether you believe in prayer.

In an accident or in an unforeseen tragedy it will make a difference whether or not you believe in the loving and all-wise providence of God.

In death it will make a difference, an eternal difference, whether you believe in heaven and hell.

GET BACK TO THE OLD-FASHIONED religious habits? No! I say, let us first return to the old-fashioned religious beliefs.

A man will never "remember the Sabbath day to keep it holy" unless he first of all believes that for the Christian it is the day on which his Lord rose from the dead, and therefore to be honored as the Lord's Day.

A man will never attend church regularly with any heart until he first believes that the church is the house of God, and until he believes that God's Word teaches us "not to forsake the assembling of ourselves together."

(Continued on page 559)



Maker of Heaven and Earth

By Seraph Llewellyn

I would not need the Book divine
To know God is. I know
It takes a Master hand to form
Exquisite flakes of snow.

Out of a dream a gentle hand
Must fashion tenderly
A humming bird, a butterfly,
Or little bumblebee.

What hand but God's could make my eye
To see, and window there
My happy spirit, musing on
His universe so fair?

How beauty-loving and how sure
Creating hands must be
To shape a wee forget-me-not
And mold a stately tree!

Only a true unfalling hand,
Perfect and absolute,
Could arch a bow in azure space
And gray mist so transmute.

None but a great God-hand could spin
A million worlds and hold
Each to its course, each to its hour
Down ageless skyways rolled.

And none but God's dear hand could
smoothe
The brow of night with peace,
And star be-glitter man's dark soul
With hope of pain's surcease.

But I do need the precious Book
So to direct my way,
That I shall walk life as He wills
Toward His eternal day.

Moody Monthly

Postwar Planning

By Rev. Norman H. Camp

What effect will the present war have on the Jewish question?

MUCH IS BEING SAID these days regarding postwar plans. Many anxious men and groups of men are expressing their views as to what should be done for the peace and prosperity of the nations when World War II ceases. These views are widely different, as may be expected, inasmuch as God has "made foolish the wisdom of this world." God's plan for world peace and prosperity is quite different from that of men, and this plan He has revealed in His infallible Word.

"Pray for the peace of Jerusalem," is the admonition in Psalm 122. "The God of Jacob is our refuge. . . . He maketh wars to cease," is declared in Psalm 46. When Abraham was called out of Ur of the Chaldees, God said to him, "In thee shall all families of the earth be blessed." From such passages as these it is understood that there can be no permanent peace or prosperity among the nations until the Jews return to Palestine and are acknowledged as an independent nation; and the Lord Jesus Christ, the Prince of Peace, the seed of Abraham, shall reign in righteousness and peace on the throne of David at Jerusalem.

The outstanding result of World War I was the Balfour Declaration and the treaty which followed, that enabled the Allies to take Palestine away from the Turks and place it under the British Mandate with the provision that the Jews should have the right to settle in Palestine. But on account of the opposition of the Arabs in the land and the Mohammedans the world over, Great Britain limited the migration of the Jews.

The *White Paper*, an official publication of 1939, which set forth the policies of the British government under Prime Minister Chamberlain, declared that for the following five years Jewish immigration should be limited to 75,000, and that

in no event should there be more than one Jew to two Arabs in Palestine. As long as such a policy prevailed, the Jews were hindered from occupying the land, establishing a Jewish state, and rebuilding their temple.

The five-year limit expires this year. A strong effort will be made to prohibit the Jews from occupying Palestine. What will be the attitude of the present Prime Minister of Great Britain in this matter? What effect will the present war have on this Jewish question? Has not the time come for the Jews to obtain the unlimited right to occupy their homeland? Will not their God bring it to pass? Has not God declared, "I will overturn, overturn, overturn . . . until he come whose right it is" (Ezek. 21:27)?

IN VIEW OF THE FIERCE PERSECUTION of the Jewish people in many countries of Europe and Asia, especially in Russia (in other days), Poland, and Germany, and the massacre of at least three million Jews during the past three years, their desire to return to the land promised to Abraham, Isaac, and Jacob has been intensified.

Many are praying and hoping that this present World War will end soon, possibly this very year. When it does end and the treaty of peace is signed by all the nations involved, the Jews will flock back to Palestine in large numbers in the quickest possible way. Doubtless, many of the large transport planes now being built in the United States and other countries will be used by them in making a quick flight to Palestine, as indicated in Isaiah 60:8-18:

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy



A modern street in Jerusalem.

Fat tailed sheep from the Holy Land.

Galloway and Fitzpatrick photos.

sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the

Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

When the nations gather round the peace table at the close of our present war, it is possible the leading Jews of the world will be there, and probably will insist that every nation agree in writing to give the Jewish people unlimited control of Palestine. They will not wish to leave the matter to the mandate of any one nation, as at the end of the first World War. The nations engaged in this war are being destroyed and their resources wasted, but the Jewish people will have sufficient control of the wealth of the world to enable them to dictate such terms at the peace conference as shall permit them to possess the ancient land which God gave their fathers. In so doing, they will be carrying out God's postwar plan.

Christians should rejoice that God has a plan which will bring peace and pros-

perity to those who are subservient to Him. All man-made schemes will fail. Therefore, Christians should pray earnestly for the Jewish people and for the peace of Jerusalem. At the same time they should do all they can to acquaint the Jews of this plan of God for them and the nations through their Messiah, the Lord Jesus Christ, whom they have long rejected, in order that they shall be prepared to receive Him and say with all their hearts, "Blessed is he that cometh in the name of the Lord" (Ps. 118:26; Matt. 23:39).

When the Jews shall have returned in large numbers to the land of Palestine and their national rights are recognized by other nations, God will deal with them in such a way as to bring them to repentance. At first, in their unbelief and denial of Jesus Christ as their God-appointed King, they will make an alliance for a period of seven years with the Antichrist, the man of sin, who will be the head of the revived Roman empire, but at the end of three and half years that covenant will be broken and the day of Jacob's trouble will be upon them with its awful suffering. Nevertheless, a remnant will be delivered and constitute the nucleus of God's kingdom on earth, when their King shall reign in righteousness and peace (read Jer. 30; Joel 2; Zech. 14; Matt. 24; Luke 21).

IN ADDITION TO GOD'S POSTWAR PLAN for His chosen people Israel, and for the nations, He has a postwar plan for

the Church along missionary lines. We are told in Luke 21 that when we see this unusual activity among the Jews, we are "to look up, and lift up [our] heads; for our redemption draweth nigh." In other words, the time will be short, and therefore every missionary society should be prepared to utilize planes now being manufactured and hurry every missionary on furlough back to his field, and thus make ready the Church for the coming of her Lord.

And as these missionaries return to their respective fields they should tell every Jew they meet that the Lord Jesus, who was crucified on a cross just outside of Jerusalem for the sin of the world, was raised from the grave and is now living in a body of flesh and bones; that every eye shall see Him; that at the name of Jesus every knee shall bow; that every tongue shall confess that Jesus Christ is Lord; and that He is their true Messiah, and will soon return to earth in power and great glory. Then they should beseech every Jew to receive and confess Him as their Lord and Saviour and make ready for His appearing.

While many Jews will not believe this message and will return to Palestine in unbelief, yet the day will come when they will believe it and will receive Him as their Lord. Then, if need be, they will die for His name's sake and be among that great multitude of tribulation saints.

LET EVERY BELIEVER UNDERSTAND that the time is short; that what we do must be done quickly on behalf of Jews, Gentiles, and the Church of God.

Pilgrims

By Ernest O. Sellers

Here we live by faith;
Here we hear no voice;
Here we do not touch,
And yet rejoice.

Here we do not see;
Here the road is rough;
Here we live in tents,
But 'tis enough.

Here we suffer shame;
Here we seek release;
Here we struggle on,
But have His peace.

Here we have the dark;
Here we long for light;
Here by faith we see
A future bright.



"Art Thou a Seer?"

By Max I. Reich, D.D.

The penitent can see
With more than mortal sight;
Earth's wisdom gropes and falls
Like lame men in the night;
To penitents alone
Are heavenly things made clear,
The best of lenses is
A penitential tear.

Moody Monthly



The Yucca Lily of the desert. Photo by Muench



By Rev. Charles T. Cook

Editor of *The Christian*, London, England

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CHICAGO—WITHOUT MOODY AND WITHOUT GOD

RECENTLY my curiosity was aroused by an announcement of a half-hour feature entitled, "Chicago," in the program of the British Broadcasting Corporation. Recalling the nine delightful days I spent in that great city during the Moody Centenary celebrations, I resolved to follow the broadcast with close attention, but it was a disappointing experience.

We were given a graphic account of the remarkable growth and development of Chicago. Due emphasis was laid upon its ideal location as a center for transportation, agriculture, and industry. We learned of its great railroad facilities, air lines, vast steel output, stockyards, and its contribution to the war effort. Many of the city's activities were put over in dramatic form, or cleverly conveyed by various sound effects. Michigan Avenue, with its skyscrapers, the laughing crowds of bathers on the beaches, the negro quarter, and the gay night life, were all passed in review. We were given even a glimpse of the gangsters, accompanied, however, by an assurance that they belonged to a less happy past.

But what I eagerly awaited never came. There was no mention of D. L. Moody, of his Institute, or of the Memorial Church. In fact, there was not the slightest reference to any church or other form of Christian ministry. For all that the broadcast had to say on the subject, Chicago might be a city without a church, and without anything to remind one of Christ and His gospel. All the recollections which made Chicago interesting to me, and to thousands of others, were left out of the account.

I have been puzzling ever since as to the reason for such singular omissions. The broadcast, I ought to explain, was not a purely British affair. It was planned by the National Broadcasting Company in association with our B.B.C. Has Chicago ever had a worthier citizen than Mr. Moody, or one as illustrious? Why, then, was he ignored? If the reply should be that the broadcast was concerned only with contemporary Chicago, we would suggest that Mr. Moody's Bible Institute, with its stately administrative block, and its numerous other buildings, its thousands of students, and its record of more than fifty years of service to the com-

munity and the world, is far from being a hole-and-corner affair.

Can it be that those who arranged this radio feature had no interest in churches, and no appreciation of Christian values? Now that I reflect upon it, I fail to recall any reference to Chicago's university, or to its other great cultural institutions. Did the sponsors of this program wish us to think that the only things that matter in Chicago are business and pleasure? Did they wish us to imagine that Chicago is a pagan city in which God is forgotten? Some of us are in a position to know better, and we deplore the injustice done by this transmission to the reputation of a great city. We are aware that to thousands who live and labor there, the things of the spirit loom infinitely larger than money-making or frivolity. But, as so often in history, the world ignores the activities of the kingdom of God. Contemporary records rarely tell the whole story, or do justice to the work of the Lord.

Nineteen centuries ago, the Roman world knew of its Caesars and its Herods, but how many men and women of that generation cared for the One who was "born King of the Jews," or, for that matter, had even heard His name? Nero was a name to conjure with, but what of Paul of Tarsus? The men of his own age dismissed the Apostle of the Gentiles as a religious fanatic who might, or might not, be dangerous to law and order.

So much for contemporary judgments! Where, let us ask, stands Caesar Augustus today relative to Christ? Who in this twentieth century would rank the Annals of Tacitus above the writings of Luke, the inspired historian? Has Seneca, the famous Stoic philosopher, had one-thousandth part of the influence over men of his contemporary, the apostle Paul?

Let us not be unduly disturbed, therefore, that the broadcasting people named Al Capone and forgot D. L. Moody. It is Moody's name that has luster, and it is Moody's name that will live, both in Chicago and in the wider world.



What Difference Does It Make What I Believe?

(Continued from page 556)

A man will never read his Bible except from a sense of duty until he believes with all his heart that it is God's daily bread for him.

What difference does it make what I believe? Why it makes all the difference between right and wrong, joy or misery, victory or defeat, and between your eternal salvation or perdition.

Friends, it is high time—and thank God the insecurity and tragedy of this war is turning many people that way—that we get back to "those things which are most surely believed," and that we affirm in the daily habits of our life the certainty of those things wherein we have been instructed.

"Faith of our fathers! holy faith!
We will be true to thee till death!"

Golden Nuggets for Bible Students

By KENNETH S. WUEST

APOSTOLIC MEMORY

In I John 1:1-3, the apostle tells his readers that his purpose in reporting the facts in our Lord's life in the Gospel which he wrote, was that they might have joint-participation (*κοινωνία*—*koinōnía*) with him in his knowledge of our Lord's life. John wrote his Gospel almost sixty years after the events recorded. When he refers to the fact of his hearing our Lord's words and seeing His actions, John uses the perfect tense to assure his readers that he had the facts clearly in mind even after that long a time.

The Greek perfect tense speaks of an action that was completed in past time having present results. For instance, the statement, "I have closed the door," implies that the speaker closed the door in past time, and as a present result it is still closed. John says, "that which we have heard," using *ἀκηκόαμεν* (*akēkoamen*), literally, "that which we have heard and as a present result is ringing in our ears." John thus assures his readers that as he was writing his Gospel, the words of Jesus were still in his memory.

When he says, "that which we have seen," he uses *ἑώρακαμεν* (*heōrakamen*), literally, "that which we have seen and as a present result have in our mind's eye." The verb he uses is a specialized word meaning "to see with discernment," not referring to the mere act of physical sight, but also the mental discernment of what was seen. Thus John assures his readers that he not only reported accurately what he saw, but also that he understood what he was reporting.

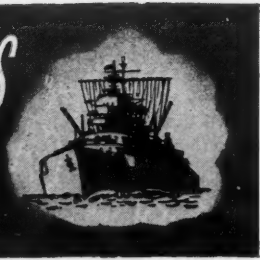
When he says, "that which we looked upon," he uses *θεόωμαι* (*theōomai*), another specialized word, which means "to view attentively, to contemplate." Here he uses the aorist, the tense used when the writer merely desires to report a fact without going into detail. John had already assured his readers of his retention of what he saw by the use of the perfect tense, hence he does not need to use it again. No wonder that the disciples viewed our Lord attentively, and with contemplation after they had with discernment seen Him.

In the words, "our hands handled," John uses *ψηλαφάω* (*psēlaphaō*), meaning "to handle with a view to investigation." It is used in the Greek translation of the Old Testament in Genesis 27:12. The word is used of the fumbling of a blind man. Luke uses it in his Gospel (24:39). John's use of it in his first epistle is strong incidental proof of the fact that our Lord was raised from the dead in the body in which He died.

In the first century, books were few and people remembered much. Their minds were trained to retain the spoken word. The words of Jesus were indelibly impressed upon the minds of His close associates, so that they could repeat without variation His discourses and the reports of His actions.



SOLDIERS ☆ SAILORS ☆ MARINES ☆ COAST GUARDS ☆



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SUBS CAN'T SINK GOD

A LONELY young sailor in the Merchant Marine went into an employment office in New York and spoke to the girl at the desk about sailing again. He remarked, "If a fellow could only be sure something would come through worth dying for, it wouldn't be so bad."

"That's easy," she said. "Christ is 'coming through,' and He's worth dying for."

The sailor was so surprised he just sat and looked at her. He was there about ten minutes, but when he left the office he felt she had introduced him to a friend of hers. As he put it: "I sort of expected to see Him walk in the door, it was so real. I am not lonely any more, and I'm not afraid. It was like she said, 'I want to make you acquainted with my friend, Jesus. You ought to know each other, since He will be going your way.'

"It doesn't matter so much now if my ship goes down and I go down, as long as there's a God that no sub can sink—One that won't ever change from what is right, even if the war goes on forever."

—Essex

The God of eternity is the God of this hour.

BIBLE READING CALENDAR

By following the chart, appearing each month in this column, you will read through the Bible in a year. A pocket copy of this outline for the year will be sent free to any servicemen requesting it. Just address this magazine.

JUNE	MORNING	EVENING
1	II Chronicles 4-6	John 12:20-50
2	" 7-9	" 13:1-17
3	" 10-12	" 13:18-38
4	" 13-16	" 14
5	" 17-19	" 15
6	" 20-22	" 16:1-15
7	" 23-25	" 16:16-33
8	" 26-28	" 17
9	" 29-31	" 18:1-23
10	" 32, 33	" 18:24-40
11	" 34-36	" 19:1-22
12	Ezra 1, 2	" 19:23-42
13	" 3-5	" 20
14	" 6-8	" 21
15	" 9, 10	Acts 1
16	Nehemiah 1-3	" 2:1-13
17	" 4-6	" 2:14-47
18	" 7, 8	" 3
19	" 9-11	" 4:1-22
20	" 12, 13	" 4:23-37
21	Esther 1-3	" 5:1-16
22	" 4-6	" 5:17-42
23	" 7-10	" 6
24	Job 1-3	" 7:1-19
25	" 4-6	" 7:20-43
26	" 7-9	" 7:44-60
27	" 10-12	" 8:1-25
28	" 13-15	" 8:26-40
29	" 16-18	" 9:1-22
30	" 19, 20	" 9:23-43

CHAPLAINS AT WORK

By Chaplain Alvin E. Houser
Captain, AUS-Air Corps

How important is religion in the Army of the United States? What importance is attached to religion as a factor in keeping the principles of Christian idealism before our American men and women while they are in the armed services of our commonwealth?

Do we really have freedom of worship? Do all the men have opportunity to worship? Are the chaplains interested in the religious development of the men in uniform? Is the government concerned as to whether religious services are held with any degree of regularity?

To what expense does the government go to finance and provide for the best religious services possible under difficult circumstances? How much effort and ingenuity do the chaplains have to put forth to get to the men after the army commanding officers have done all within their power?

These questions, as well as many others, are of great importance.

Evidently the United States believes religion to be fundamental to the welfare of its men and women, for no effort to present the profound religious truths that made a democracy such as ours possible, has lacked vigor and financial support. Millions of copies of the New Testament have been published and distributed at government expense. Hundreds of chapels, costing approximately \$20,000 each, have been built where practicable. Altars, communion sets, and other equipment have been furnished. The chapels are usually well situated for convenience to the men they serve, as well as for beauty and quietness.

All the chaplain's work is not done in the chapel or near the office. Duties carry them hundreds of miles every month. By air, land and water, the chaplains go to take the gospel to the boys in small groups located at remote outposts.

It may be necessary to furnish an ocean traveling ship to take the chaplains as near to their point of worship as the ship can safely go. From the ship, the chaplains may have to wait for the opportune minute to jump over the side of a widely tossing landing barge to continue their journey to shore. Or, again, they might find themselves met by a tiny row boat that hardly keeps out the water which beats against her sides.

When shore is finally reached, a two and one-half ton truck or jeep may be there to meet the itinerant preachers, or they may have to strike out through the jungles, with their assistants close at

their heels carrying the portable altars and communion sets.

Services are held where the chaplains find the men. They may be at observation posts, gun pits, a G.I. mess hall, an improvised day room, or under the shadow of the wing of a giant plane. Under the latter circumstances, how appropriate to read Psalm 57:1: "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

When one considers the cost of sending ocean traveling boats out for a day's journey, a large transport plane for a several hundred mile trip, and various other modes of travel, he can readily see how much importance the government places upon religious services. When people consider the personal discomfort a seasick chaplain undergoes in order to reach some distant point, they will be convinced of the sincerity of the men who minister. When families learn that a larger proportion of their sons, brothers, and husbands are attending services in the Army than in civilian life, they will be satisfied. When ministers hear chaplains say that they would not for anything change jobs with the best pulpiteer in the United States, they will be attracted to a fruitful Army ministry.

PICTURES Official photographs, Army Air Forces.

1. Men from several states and various denominations compose the chapel choir.
2. A chapel under the shadow of towering coconut palms keeps vigil over the morals and Christian ideals of the men.
3. Chaplains and their assistants at the edge of the jungle, awaiting a landing barge.
4. Chaplain Houser greeting some of his congregation.
5. No man coming into the chapel office can fail to sense a religious atmosphere as he faces Chaplain Houser, with the open Bible and picture of Christ in the wilderness in the background.
6. Major David J. Walsh, Catholic chaplain, and Chaplain Houser, visiting a native village.

★ ★ ★ ★ ★

CHAPLAIN HOUSER WRITES

"Your magazine is one of the finest that I have the privilege of reading, and the number of those that come are legion. Your evangelistic fervor, your love for Christ as the very Son of God, your belief in blood redemption, and the sincerity of every article make your publication helpful in a time of great stress. When we know that human efforts are doomed to failure, and we are looking them in the face now, your magazine brings words of comfort, strength, encouragement, hope, and faith."



The wilderness and the solitary place shall . . . rejoice even with joy and singing . . . they shall see the glory of the Lord, and the excellency of our God.—Isaiah 35: 1, 2.





Missionary Department

★ William H. Hockman



CHINESE WAR ORPHANS

Some 30,000 war waifs like these are being given a fair chance to live by the rescue work maintained by Madame Chiang Kai-shek with the aid of United China Relief Funds. Tens of thousands of orphans or discarded children have been rescued by missionaries down through the years, many of whom have grown up to be Christian leaders and China's best citizens.

Photo by Acme

THE CALL OF THE INDEPENDENT NOSU

DR. and Mrs. A. J. Broomhall have felt the call of God to work among the independent Nosu who live along the upper reaches of the Yangtze. While work has been done among the Nosu of other areas, this section of the tribe has been hitherto inaccessible.

In the first century, when the Chinese race had not yet spread as far west as Szechwan, a savage tribe, the Liao, left their mountain cradleland on the Szechwan-Shensi border and plundered their way southward, devastating the country wherever they went. Hated and attacked by others, they trekked southwest until A.D. 600 found them the backbone of a powerful kingdom in the wilds of the Szechwan-Yunnan and Kweichow highlands. There they thrived, a primitive feudal state, with written language and historical records, for four hundred years until defeated by the Mongols under Kublai Khan. Even then, however, they were not annihilated, but survived in scattered localities, becoming known as the Nosu of today.

Throughout the years, however, there has remained an enclave of roughly ten thousand square miles in southwestern Szechwan where a tribe of these people has retained absolute sovereignty; where strangers, Chinese or foreign, enter at the risk of their lives, and about which

little is known. This tribe is the Independent Nosu, contemptuously called "Lolo."

The country in the interior is said to be almost trackless and the villages hard to reach, perched as they are on the steep hillsides among mountains which rise to 16,000 feet and more. The Rev. T. Cook of the C.I.M. spent six days within the borders some years ago.

From motor roads and steam launches to the northern boundary of Nosu land is only two days' travel, but those two days carry one back a thousand years to the Nosu people who have scarcely changed with the passage of the centuries. From all descriptions they are grossly and horribly wicked, thinking little of murder, torture, robbery or licentiousness, and often treating their slaves with less consideration than their much-prized horses—for many of them are fine horsemen. But one traveler writes: "Although I have not personally been through any of that country, I have been on the very outskirts and have lived a long time among the people there. I found them a pleasant, hospitable race, fairly easy to get on with. And it must not be averred that because they consider their natural enemy, the Chinese, the man to be robbed and murdered, and because they kill off their fellow landlords in order the more quickly to get rich, that they treat all strangers alike." All the same, we know of only four or

five men who have actually penetrated the independent territory, and of them two lost their lives.

The Nosu are physically a fine race, taller and slimmer than the Chinese; their features are also sharper and more pleasant, at least according to the European taste. They are a pastoral and agricultural people with cattle and large flocks of fat-tailed sheep. But they are also fiercely savage, using helmets and armor made of tough leather (often decorated with their favorite colors—red, yellow and black), and armed with bows and arrows, knives, and nowadays with rifles.

Although the women are held to be inferior to the men, a great deal of affection certainly exists sometimes between husband and wife and between parents and children. The Nosu have no surnames, each one being known by a personal name only.

The houses of the wealthier Nosu are fairly good, their timber and bamboo structure comparing favorably with the mud and cornstalk hovels of the serfs, but furniture is lacking in their smoky, windowless homes; the ground forms bed, table, and chair. Their way of living is crude; squatting on the ground about a large communal bowl, each member of the family dips with his wooden spoon into a boiled mash, or munches coarse cakes of corn, millet, or potatoes, which are their staple diet.

It is not surprising that under these conditions, disease is rampant—eye disease, tuberculosis, and worse. Goitre too is very prevalent and should provide great scope for medical work. As for the Nosu themselves, the fear of disease lies heavily upon them. They understand almost nothing about medicine and consequently resort to superstitious practices in order to ward off evil influences. Treatment is left in the hands of sorcerers who slaughter a sacrificial animal to placate the demons of disease, for the Nosu are animists, and as vile and full of sin as might be expected in regions so far removed from the light of the knowledge of the glory of God. Moreover, to their own inherent vices they have added others acquired from the Chinese around them. Drunkenness is a common sight within the frontiers, and spirits are drunk even by the ladleful by both men and women.

From the physical standpoint the task will be most arduous; the high altitudes, the atrocious roads, and the poor food will tax the strongest constitution.

So you see how great is the work to which God has called us—called us before we knew of these grim hazards, the knowledge of which cannot cancel our commission.—*China's Millions*.



9,000 MILES APART



*...they found a way
to be together!*

Here is a letter to his mother from a soldier in Guadalcanal:

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Meeting at Ft. Dix during 2-week "Protestant Preaching Mission," conducted by the League in cooperation with "Christ for America." Inset: Outdoor meeting in boxing arena, Camp Lee, Va. Out of 750 men present, seventy came forward, accepting Christ.

"Never Anything Like This!"

"THE meeting last night was wonderful," writes a P.T.L. field man. "Many stayed behind. I dealt with several, and noticed a man standing near. When I finished with others, I remembered that chap. He still stood there, looking at me.

"You said we should come and speak to you," he ventured. 'Well, I have attended Church all my life. But I have never heard anything like this before. We're expecting a baby — my wife and I. I wonder if you have anything about all this that I could send to her. I hope God may help her to see this way.'

"We went to the rear of the hall and sat down, for some of the boys were singing hymns around the organ on the platform. I took the Testament and marked verses and turned down corners for him. He read them aloud. Then he sweetly accepted Christ, and prayed: 'Thank you, Jesus, for dying for me; I certainly have committed many sins. I pray for my wife. May she see this way, too. Help me to do thy will!'"

Another worker writes: "Last night there were 500 seated and 350 standing at a big outdoor meeting. Many professed."

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c. Interest—He died for me.

II The Traveler—"me"
a. Must take the journey.
b. Have not had experience.
c. Need just such a guide.

III The Road—"path"
a. One of many.
b. Is a narrow road.
c. Not many going this way.

IV The Destination—"life"
a. Contrast with death.
b. A delightful anticipation.
c. A glorious consummation.



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The Author

HOW CAN YOU HELP?

Mrs. John B. Kuhn, of the China Inland Mission, reveals some of the circumstances under which they are bravely carrying on just behind the battle line near the Burma border:

"Never in the history of the mission have we known such days. It now costs us on the field more to live than you in America! But God is supplying our needs, and as each new rise in prices makes us gasp, some other token of a 'rise' in God's power to keep, makes us silent with wonder. Prices are going up all the time. I feel as Noah may have felt in the days of the Flood, except that he was in the ark and could not see the rise of waters. I feel as if we were on an open raft, with all the terrifying swirl and rise daily confronting us with the impossibility of going on, so to speak; but, praise God, our raft is the same Christ as Noah's ark, so we close our eyes to the storm and rest our hearts on His faithfulness and power. There will be wonderful testimonies to give to Him when it is all over, I am sure.

"Suffice it to say that we are all well and still on our station, though from our breakfast table we can see where the enemy is entrenched. No news sheets or mail has been able to get to us since the enemy arrived. We are not thinking of evacuating, for several reasons. One is that the Lord has not led that way. Another is that, having evacuated last year, I know from sad experience what it might mean. If we leave the house here empty, local thieves would inevitably help themselves to our things, or soldiers of our own side would occupy our premises. With prices as high as they are, it would be impossible to replace things; then there is no place to go where it would not be hard for Danny (three months old at the time of writing). We have no canned milk, so travel is practically impossible. The Lisu Christians have arranged a hiding place for us in the event of sudden danger, but our hearts are at peace, believing that God will take care of us. They have been so dear about it, taking much time and trouble, and twice on rumors of danger they have left their field work to come and carry our things for us to flee. So far we have not been led to leave; it would not be possible to sterilize Danny's bottle while out hiding in the woods—he drinks goat's milk.

"Our dear people are going through a time of much trial and it is a joy to be able to stay with them and share it all. There are hundreds of Chinese soldiers in the district now fronting the enemy, and all these have to be fed and housed. Crops were poor in many places this year."—China's Millions.

VILLAGE VISITATION IN NIGERIA

The first village which we visited was very dark spiritually and we wondered what our reception would be. Upon our arrival there, we went to a little mud hut near the river, which is called a rest house, for which we paid one shilling (25 cents) per night. It was literally a mud wall with a few holes cut out for windows and a doorway. As soon as we arrived the chief and his retinue came

to greet us. After they left, we set up our camp cots, and then it began to rain in torrents and the grass roof leaked like a sieve. We tried to keep our beds dry by covering them with our raincoats and umbrellas.

Soon several men came who said they were Christians. I asked if they would like us to conduct a service that night and they seemed pleased.

We went to the little church which had ten seats built of mud, which could accommodate about forty people if they were packed in tightly. I had my gramophone along, and not only was the inside of the church packed, but it was suffocatingly hot because the building was surrounded by people who were peering in the windows. The people listened as the gospel was presented by our Bible school girls. As we returned to our quarters they asked, "At what time are you going to have service tomorrow?" We told them that we wanted to have a meeting just for the women, and then one just for the children, but the men said, "We want to hear, too."

The next morning we visited every house and each of us preached between seven and ten times to groups of people, literally covering this one village with the gospel. They kept asking, "When are you going to start the service?" So about ten o'clock on Saturday morning we went to the church. Again the place was filled. We were quite weary after trudging through the village and then having a service, too, and we surely felt like resting, but as we entered our mud hut a group of twenty-eight children followed us inside, for they had come to see how the queer white people live! We made use of the opportunity by teaching them a Scripture verse and chorus, and were amazed to see how quickly they could memorize them.

About 4:30 in the afternoon we summoned the people by beating on a small piece of iron, which served as a bell, and had another meeting. Two of the school girls were just giving their testimonies when the chief and all his retinue walked in. There was a general upset to give the chief the very best seat, which was on the front row.

After supper we again went to the church and it was filled, with crowds outside. When we got back to our sleeping quarters I said to the girls, "Let us pray and ask the Lord's forgiveness if we have fallen short." We all felt very much concerned and it took us all a long time to get to sleep. It seemed as if Satan had let loose with all his fury with drumming and dancing to counteract that which the Holy Spirit was trying to accomplish in the hearts of those darkened pagans.—Sarah Buller, in the *Sudan Witness*.

I think still the better and better of Christ. Alas, I know not where to set Him, I would so fain have Him high! I cannot set heavens above heavens till I were tired with numbering, and set Him upon the highest step and story of the highest of them all; but I wish I could make Him great through the world, suppose my loss, and pain, and shame were set under the soles of His feet, that He might stand upon me.—*Rutherford*.

June, 1944



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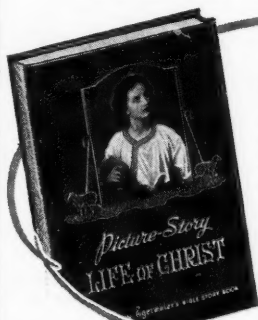
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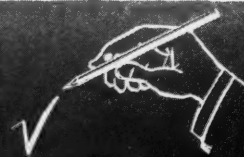
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DOING SOMETHING ABOUT JUVENILE DELINQUENCY

A CHRISTIAN businessman in Brighton, Mass., believes that present-day juvenile problems are the result of neglected family worship and Christian training in the home. Therefore, something must be done outside the home for the children to give them this needful training. To this end, in his own community he has opened the Children's Haven, a meeting place with cheery assembly rooms and a well-fitted playground. He has installed a swimming pool, swings, sand box, seesaws, and an open fireplace.

With the exception of Sunday (when churches and Sunday schools are open), the children meet there every day, rain or shine, to sing gospel songs, learn Bible verses, and receive Christian training through object talks, Bible stories, and flannel board lessons.

The grounds are open every day for healthful, clean play, or having a

"weenie" roast. There are parties too, with pop, candy, ice cream and cake. Do they like it? They wouldn't miss it for anything.

It is the hope and dream of this businessman, Robert Murray, that there will be a Children's Haven in every needy section of every big city in our land.—*United Evangelical Action.*

A CHAPLAIN SPEAKS

Every soldier wants a Bible, and many are reading it. A few weeks ago a lad came into my office, ill at ease; for he said it was about the third time he had ever been in a church in his life. I gave him a New Testament. He held it gingerly, and then said, "Sir, I heard about the Bible once over the radio; but this is the first time in my life I ever saw one or held one in my hands." He said that the only thing he had ever heard about Jesus was His name used in profanity. He promised me that he would read the book of Matthew.

After a few days he came, and reported that he had read ten chapters. He eagerly asked me, "Why did people so treat such a good man? How could

He do, and why did He do, all those good things? Whatever became of Him?" I sent him away to read for himself. When he had finished it, he came back. I then read to him John 3:16, and John 1:12, "As many as received him, to them gave he power to become the sons of God." Then I quietly asked him to receive the Saviour. We prayed together. After the prayer, he seized the lapels of my coat, and with tears said, "Oh, sir, I didn't know one could feel the peace, the joy, and assurance that now I know."—*Bible Society Record.*

A HIGH SCHOOL TEACHER SPEAKS

Not long ago a schoolteacher friend of mine quite seriously asked this question: "Was Joseph who was the father of Jesus the same man who had the beautiful coats and was later sold into Egypt?"

My first reaction was a feeling of disgust that an educated person should be so ignorant of the Bible. Later the reaction changed to a question of self-reproach. "What am I doing about it?"

America in this so-called age of enlightenment is wallowing in an ignorance which is resulting in something far from bliss.

Recently in my high school English classes, I conducted a survey, the result of which showed an astonishing lack of Bible knowledge among those tested. Eighty-eight per cent did not even know what the four Gospels were. One student ventured a guess that they were "love, honor, cherish, and obey," while still another wrote that three of them were "Christianity, Confusion, and Hindulsm." Ninety-eight per cent seemingly had never heard of Saul of Tarsus! Perhaps the time has come for a new apostle to the Gentiles to rise up.

Incidentally every single class in which this survey was conducted requested that they be told the answers after their papers were collected. This was despite the fact that I had previously informed them that the test had no bearing on their grades.

Young people are more eager to learn than we realize, yet many adults are in the embarrassing position of the blind leading the blind.—*The Sunday School Times.*

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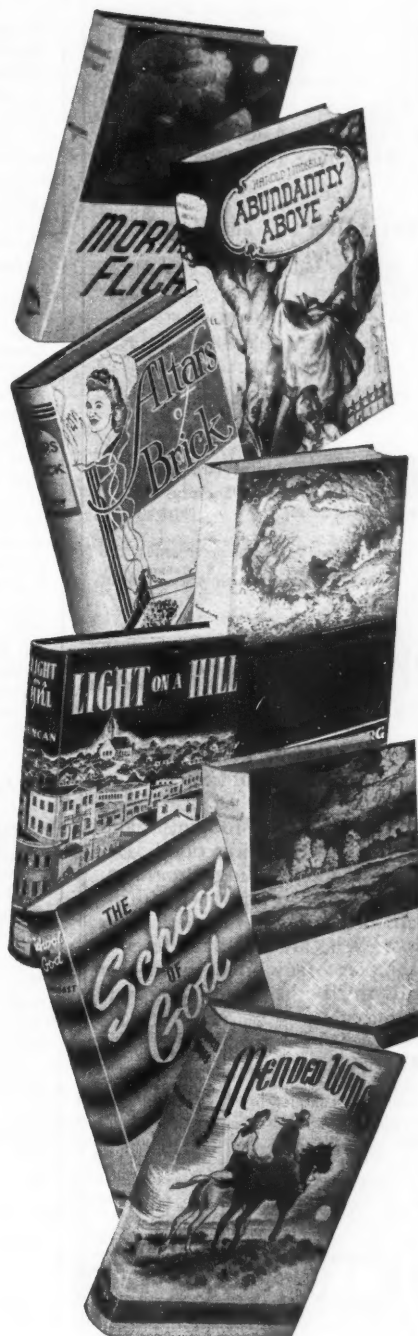
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the compromised evangelical policy of the American Baptist Foreign Mission Society, was organized in Chicago, December 16, 1943. Delegates at a constitutional convention ratified recommendations made by representatives of almost a thousand churches attending regional meetings in San Francisco, Chicago, and New York.

Dr. E. Myers Harrison, former missionary to Burma and now pastor of the Woodlawn Baptist Church, Chicago, was elected the society's first president. Dr. Harrison plans to return to Burma where he served six years, "as soon as the armed forces drive out the Japs." Dr. Theodore Taylor, pastor of Central Baptist Church, New York, was named vice-president; and Rev. I. Cedric Peterson, pastor of the Lorimer Memorial Baptist Church, Chicago, secretary-treasurer. National headquarters are to open in Chicago, with gifts temporarily going to the treasurer at 7325 South Park Ave. A board of twenty-one directors, including the above officers, listing prominent Northern Baptist Convention pastors from all sectors of the nation, was named.

Scheduling its next national assembly at Atlantic City, N.J., in May, in connection with the Northern Baptist Convention, the group promised a new era for Northern Baptist missions, in which churches could be assured that funds would be used for the support of only evangelical missionaries.

"The brightest hope in the world is not the promise of a global police force, nor a new league of nations," declared Dr. Harrison, "but the promise of divine peace, of forgiveness of sins, and of life eternal in Jesus Christ."—News Letter.

BECOMES DEAN OF THE LUTHERAN BIBLE INSTITUTE

Pastor Allen R. Blegen became dean of the Lutheran Bible Institute in Chicago, April 1, 1944. He is a graduate of Luther College in Decorah, Iowa, and of Luther Theological Seminary in St. Paul, Minn. He served as pastor in Lisbon, Ill., and is the founder and director of the Lutheran Gospel Hour. Listeners who have heard his voice over the radio will be happy to know that Pastor Blegen has accepted this important position.

The Bible Institute is located in the Central Y.M.C.A., 19 S. LaSalle St., Chicago, and is dedicated to serve the world's largest Lutheran center.—Bulletin.

NEW NETWORK RELIGIOUS PROGRAMS

The Blue Network has recently inaugurated a new series of programs in the religious field, on which will be heard religious leaders of numerous small membership Protestant denominations and other religious groups not previously represented. The new series is broadcast each Friday from 12:00 to 12:15 P.M., Eastern War Time. This brings to the microphone speakers from groups not represented by any of the three major

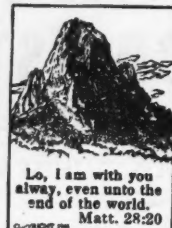
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religious agencies with which the network co-operates. For a time, the Friday series were presented in co-operation with the American Council of Christian Churches, a body representing several small Protestant denominations. During May, June, and July, the series will be offered by the network in co-operation with the National Association of Evangelicals, a similar body made up of other denominations.

After August 1 the Friday program will be a direct presentation of the Blue Network itself, rather than one offered in combination with any co-operating agency. Speakers for the program will be chosen by the network from smaller Protestant denominations and from other religious groups not represented by the Federal Council of Churches, or by other central agencies with which the network co-operates in presenting other religious programs.—*Bulletin*.

A NEAT EXCUSE

On our trip to seek for chaplains, one minister interviewed asked us a question. He said he had heard it said around presbytery meetings that only "washouts" in the pastorate had sought the chaplaincy. Was this so? We wondered afterward how many men who ought to be in the chaplaincy are trying to rationalize their own personal unwillingness to take the step by pretending to themselves, and allowing it to be said in their presence by others, that, after all, it is the ministerial misfits and failures who have gone out to the battlefield to serve millions of men from the congregations of this country. These men had to go. No minister can be compelled to go. Only sterling-hearted volunteers are in the chaplaincy.—*The Presbyterian*.

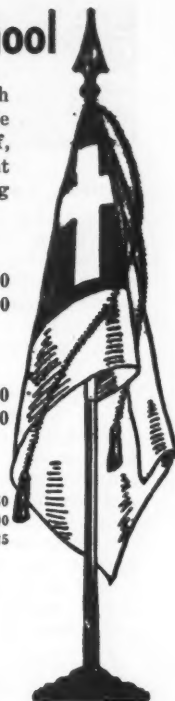
SPIRITUAL HITCHHIKERS

There will always be those who will demand the spiritual services of the church, though they have contributed little or nothing by way of attendance or support between their hours of need. When there is a baptism, illness, or a funeral, the spiritual services of the church are discovered to be most important. Such people might be called ecclesiastical hitchhikers.

Did you ever analyze the mind of the hitchhiker who confronted you in the highway? As he raised his thumb, he seemed to say, "Pick me up and give me a free ride. You worry about the gasoline and the ration coupons. It is your responsibility to find new tires and get permission to buy them. I hope you drive safely, for if we have an accident, I'm apt to sue you. I'll ride as far as you're going in my direction and perhaps give you a gentle hint to drop me off at my destination, even if it's out of your way." So the church today faces the spiritual hitchhiker, and may it ever be said to her credit that she seldom refuses a ride.—*The Presbyterian*.

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WFBG	Altoona, Pa.	1340	9:00 P.M.	HOA	Panama City, Panama	1440	8:30 P.M.
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MORE TRUTH THAN FICTION

In a certain town there was a cemetery close beside which stood a saloon. The gate was kept locked, but a sign on the corner of the saloon read: "*The key to the cemetery within.*" There is more truth in that sign than one would realize upon first reading it.—W. G. Partridge.

PRETENSE

A judge of Chicago fined a man \$100 and costs and sentenced him to jail for ninety days for impersonating a doctor and practicing medicine without a license. *I wonder how many professing Christians, ministers, and laymen would be "hit" by a law fining those who pretended to be Christians and were not. Are we leading or misleading people by our pretensions?—Expositor.*

THE INSPIRATION TO GIVE

There was a widow of small means, yet of noble liberality. But unexpectedly a legacy was left her, and she was wealthy. But to a cause to which, in her comparative poverty, she had delighted to give five dollars, she now proffered twenty-five cents. When asked why such a strange change, and in her present circumstances, at last she candidly replied: "*Ah, when day by day I looked to God for my bread, I had enough and to spare. Now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.*"—*Topical Illustrations.*

LET YOUR LIGHT SHINE

"I was sitting in the gloamin' and a man passed the window. He was a lamp-lighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until he had left a beautiful avenue of light."

"Now I couldn't see him." No, but his light could be seen. And that was the important thing. It was the lamplighter's business to light the lamps, not to make himself seen. What matters it, if people take little notice of you? The important thing is to make them take notice of your light. You do not need to seek to be seen of men, but you do need to shine that men may see. "Let your light so shine that men may see your good works"—not you.

"But I knew where he was by the lights as they broke out down the street." *Can people tell where you are by the light you kindle? Can they tell what you stand for?—Evangelical Christian.*

A HINT TO PERSONAL SOUL-WINNERS

In a great revival in New York a man sat just across the aisle from a personal worker, who noticed that he was affected by the sermon. After the dismissal the Christian stepped quickly across the aisle, introduced himself, and invited him to stay to the after-service. The gentleman tried to excuse himself and get away, but the worker caught hold of the button on his coat and said, "Now, do stay; I know you will enjoy it!" He was so kind and gentlemanly that the stranger could not refuse. He stayed and was converted. *Afterward he said, "An ounce of weight on my coat button saved my soul!"—Leader's Quarterly.*

A TRIUMPH OF SATAN: A PARABLE

Luther says in one of his sermons, "The Devil held a great anniversary at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert,' said one, 'on a caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the Devil. 'Their souls were all saved.' 'I drove the east wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that?' said the Devil. 'Their souls were all saved.' 'For ten years I tried to get a single Christian asleep,' said a third, 'and I succeeded, and left him so.' Then the Devil shouted," continues Luther, *and the night stars of hell sang for joy.*"—*Biblical Treasury.*

SAFE RIGHTEOUSNESS

A man may with utter sincerity trust in his own life as sufficient to justify him before God, but he has no conception how searching is the judgment storm that is coming. The builder of the first Eddystone Lighthouse was so enamored of his designs and workmanship that he said, "I wish nothing better than to be in my building in a storm." He was; and *neither he nor the lighthouse was ever heard of again.* There is only one righteousness which will stand the hurricane of judgment. A London clergyman, called to the garret of a dying man, found him plunged into anxiety over the mystery of a torn text. A stray leaf from a Testament had caught his eye. It was part of Romans 3. He read the portrait of the sinner, and recognized it as his own; but as he read on—"But now the righteousness of God without the law is"—the leaf was torn off. "Is what?" cried the dying man. What worlds on worlds hang on the answer! Withheld, refused, withdrawn, forgotten, cancelled? *The rest of the verse he drank in as life to the soul—"is manifested."*—*The Dawn.*

OPPOSITION TO TRUTH

The story is worth retelling of the sharp old Methodist bishop who was at a meeting where the speaker had made a strong appeal. One man on the platform gave visible signs of having been greatly impressed. His brow wrinkled noticeably. A seatmate whispered to the bishop, "B— must be thinking hard."

"Thinking?" replied the shrewd old bishop. "*He's not thinking; he is merely rearranging his prejudices.*"—*Earnest Worker.*

UNQUESTIONING FAITH

In the early days of emigration to the West, a traveler once came for the first time in his life to the banks of the mighty Mississippi. There was no bridge. It was early winter, and the surface of the great river was sheeted with gleaming ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length, with many fears and infinite caution, he crept out on hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way, painfully, about half-way over, he heard a sound of singing behind him. There in the dusk was a colored man, driving a four-horse load of coal across the ice, and singing as he went! *Many a Christian creeps tremblingly out upon God's promises, where another, stronger in faith, goes singing through life upheld by the same Word.*—*Christian Herald.*

WHEN A MAN CANNOT BE PARDONED

God is gracious, but He will not force the acceptance of His grace upon men.

In 1829 George Wilson, in Pennsylvania, was sentenced to be hanged by a United States Court for robbing the mails and for murder. President Andrew Jackson pardoned him, but this was refused, and Wilson insisted that it was not a pardon unless he accepted it.

That was a point of law never before raised, and the President called the Supreme Court to decide. Chief Justice John Marshall gave the following decision:

"A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged."

And he was hanged! Provisionally, the gospel of Christ which is the power of God unto salvation is for everyone irrespective of what he may be or what he may have done. *Potentially, it is only to "everyone that believeth."*—*Sunday School Times.*

The Uniqueness of the Lord Jesus

(Continued from page 546)

announcements He continually assured them of His abiding presence and how He would not leave them alone.

It is wonderful to know that these two features combine in Him and that while we know He is yonder in the Father's presence, He is also in our hearts and nearer to each one of us than any other human could possibly be.

Some ask, Why isn't Jesus here now? We know He went away. The disciples saw Him leave and they watched Him with amazement as He went up and up until a cloud caught Him out of their sight, and in the flash of a moment He was ushered into heaven. Over and over the New Testament assures us that our risen Lord is at the right hand of the Majesty on high, and when He comes again it will be from heaven, where He has been for well nigh two thousand years.

Where is Jesus today? According to His own word, He is here with us, though we cannot see Him with the naked eye. The Gospel of Mark concludes in a most remarkable way. Verse 19 tells how He was received up into heaven and how He actually sat down at the right hand of God. Then the record goes on to state how the disciples went forth everywhere and preached the Word wherever they went. Right here comes a most unique statement, "the Lord working with them." The closing statement in Matthew's Gospel gives assurance of the same blessed presence with His own until the end of the age. How could He be in heaven and at the same time be working with them wherever they went? I do not know, but He is God and can do this very thing, for God is omnipresent.

I remind you again, in the words of another, "there never was any one like Jesus Christ before Jesus Christ, and no one like Jesus Christ since Jesus Christ, nor ever will be; for Jesus Christ is before all, in all, and all in all."



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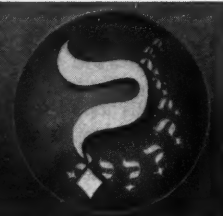
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Practical and Perplexing Questions

★ Nathan J. Stone



CHRIST SUFFICIENT FOR SALVATION

B.E.D., Irvington, N.J.

Question: Is there any basis for the statement that Christ's sufferings alone are not sufficient for salvation from the words of Colossians 1:24: "And fill up that which is behind in the afflictions of Christ"?

Answer: There is no basis for such a notion in these words. Salvation *solely* through the blood or death of the Lord Jesus is explicitly stated in numerous passages of the New Testament; and is implicit throughout. It is clearly enough revealed in this very epistle (1:14, 20). There is nothing whatsoever we can do to effect our salvation or even to co-operate in it. It is entirely the *gift* of God. It is ours only to receive it. Therefore the *afflictions* of Christ here mentioned certainly cannot mean His *expiatory sufferings* for our sins. The apostle Paul would be the last person to claim any share in such sufferings. But there is a sense in which "the cross of the struggle against sin," and of self, even unto death, is ours also. The word for afflictions here is never used of the Lord Jesus elsewhere. It is used for the trials and afflictions of men, and here refers to the personal afflictions of the Lord. All genuine believers are to thus take up a cross, to drink of His cup (Matt. 20:23), to partake of His sufferings (Phil. 3:10; I Pet. 4:13). No doubt it was Paul's lot thus to share in a special way, but they were only his part of the afflictions of Christ's Body in which Christ as the Head is also afflicted. Even in the Old Testament it was said, "In all their affliction he was afflicted" (Isa. 63:9).

—P&PQ—

DOES GOD HATE?

A.C.C., Germantown, Pa.

Question: How would you explain, "Jacob have I loved, but Esau have I hated" (Rom. 9:13)?

Answer: The entire chapter of Romans 9 deals with the sublime and profound mystery of God's sovereign grace. It would not be sovereign if it were not electing. But God is at once vindicated of any injustice or harshness in His dealings, as well as of mere arbitrariness or caprice. Such a thought cannot be entertained concerning God. The word hate here is a *relative* term, as may be clearly seen from its use elsewhere in the Scriptures. Jacob is said to love Rachel more than Leah (Gen. 29:30); Leah is spoken of as hated (v. 31). The Lord Jesus used these words in the same way. "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37), but, "If any man . . . hate not his father, and

mother . . . and his own life also, he cannot be my disciple" (Luke 14:26). God's attitude toward Jacob and Esau is explained by their difference in character. Whatever else may be said of Jacob, he was a man of spiritual desire, and he became Israel—a prince or pre-vailler with God. Esau continued a "profane" person. The repentance spoken of in Hebrews 12:17 was not a change in himself, but a change he sought to induce in his father.

—P&PQ—

THE BELIEVERS' REST

M.E.R., Buffalo, N.Y.

Question: Does the "rest" of Hebrews 4 refer to the seventh day as a day of rest?

Answer: The "rest" mentioned in Hebrews 4 has nothing to do with the observance of any day, seventh or otherwise, as a day of cessation from labor, or even as a day of worship and spiritual service. It is a state of heart and mind which belongs to every true believer in the Lord Jesus Christ and which every believer should enjoy. The writer is here urging those who are upon the threshold of that experience or condition to enter in and to fear lest, like the children of Israel in the wilderness, they fail to go on and enter into that rest, for the Canaan of that day was a type of the rest, the safety, the secure position which the true believer enjoys in Christ and only in Christ. There is, of course, a fuller, a heavenly rest to come, but the rest or security of the believer begins here. There are many even now who hear and learn of this rest but never enter in. This exhortation is addressed to such today.

—P&PQ—

JACOB AND ESAU

L.R.T., Sugar Creek, Ohio

Questions: Since Jacob was to be the stronger nation (Gen. 25:23), was it proper for him to secure Esau's birthright as in Genesis 27? If he had not, would the blessing have become his? How can we account for the fact that God blessed him (Gen. 28:13-15) in view of Jacob's deceit?

Answers: It certainly was not proper for Jacob to secure the birthright in the manner in which he did. But according to the Scriptures it was not really Esau's birthright at all. Before they were born it was promised to Rebekah and Isaac that the elder should serve the younger (Gen. 25:23). This means that Jacob was to be in the promise and in the line of spiritual succession, and that, therefore, God intended and indicated that the birthright was to

be his. The birthright and blessing would have been his without resort to cunning or deceit, for what God promised He certainly would have performed. The fears and anxieties of Rebekah and Jacob were groundless. God performs His promises and bestows His salvation not so much because of what we are, but because of what He is. We are not saved because we are good, but by God's sovereign purpose and grace. God keeps us and performs His promises toward us often in spite of what we are. The chief blame in this history really attaches to Isaac, who should never have shown such partiality toward Esau as to promise him the blessing when he knew that God intended it for Jacob. Rebekah and Jacob were at fault in not trusting God and in seeking to run ahead of Him, a fault not infrequently found in God's children and always attended with trouble and regret.

—P&PQ—

THE WIFE OF MOSES

F.V.R., Krypton, Ky.

Question: Is it true that Moses had two wives—one a Midianite and one an Ethiopian, or were these one and the same person?

Answer: The question is presumably based on the event told in Numbers 12:1. The identity of the wife mentioned here is clouded in obscurity. There are differences of opinion among commentators. Some suppose that Zipporah is meant here (Exod. 2:21), since the word translated Ethiopian is the Hebrew word *Cush*, and according to Habakkuk 3:7 the "tents of Cushan" or *Cush* are coupled with the "curtains of Midian," said by some to be a sort of Asiatic division of the Ethiopians. The majority feel, and the context seems to support it, that a recent marriage is referred to here and that Zipporah was now dead; that Moses had now married another, either from among those who had accompanied Israel out of Egypt or one of the inhabitants of that place, that is, of Arabia, near Sinai. Thus far marriage had been prohibited only with Canaanites and that because of special reasons of national separation and sanctity. In any case, Moses seems to have been vindicated and upheld in his action. It is scarcely likely on a number of grounds that Moses had two wives.

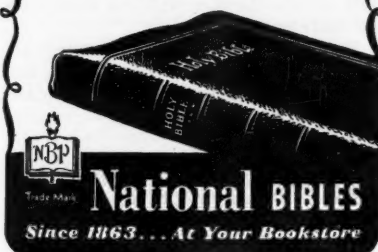
—P&PQ—

THE CAVE MAN

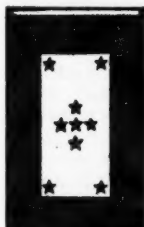
J.B., North Haven, Me.

Question: In what age of the world's history is the "cave man" to be placed, also the prehistoric animals such as the dinosaur?

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Answer: Remains and implements of cave men and lake dwellers are traced to as far as four to five thousand years ago, or even less. There were cave men at the time of the Egyptian and Babylonian civilizations, living in various parts of Europe. Remains of lake dwellers are to be found in Switzerland and of cave men in France, Belgium and England, as well as the peat-bogs of Denmark. Nothing has ever been discovered to prove that human beings lived on the earth before Adam and Eve. All remains are found in the most recent geological layers, and certainly such were left by the Flood. There may be difficulties in the way of an exact chronology of about 6,000 years, but with all allowances it would not be more than about 10,000 years as the age of man upon the earth. The various high sounding names given by some anthropologists to some of their discoveries and constructions of human remains are most likely nothing more than the remains of the cave and other dwellers of four to five thousand years ago and less. As for the prehistoric mammals, much depends upon the understanding of the "days" of Genesis 1, or interpretations of the first two verses, many students of the Word, sound in the faith, disagreeing on these interpretations. The age of mammals could conceivably reach into the millions of years.

—P&PQ—

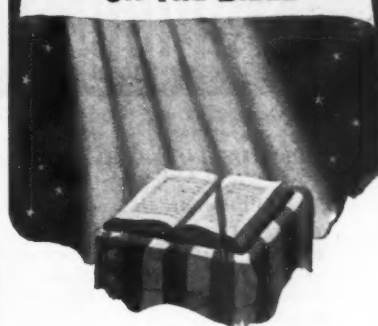
SALVATION AND REPENTANCE

P.D., Stetsonville, Wis.

Question: Is it true, in the light of Ephesians 2:8, 9, that a person may be saved without first repenting? If so, what of Luke 13:3-6; 15:7; and Acts 3:19 where repentance is urged?

Answer: It is not true that a person may be saved without repentance. But, first of all, Ephesians 2:8, 9 does not exclude repentance. Repentance is not the ground of salvation. It is not the works spoken of in Ephesians 2:8, 9, which can do nothing whatever toward our salvation. But men are certainly called upon to repent (Acts 3:19). The word repent signifies a change of mind or attitude. It is not merely grief over sin, although that should be present, nor is it a suffering of penalty for sin, but its fundamental New Testament conception is a change of mind with reference to sin. It carries with it a sense of guilt and of helplessness and need, and a turning toward God in Christ. As to whether faith or repentance comes first, it would be difficult to determine the measure in which this is so. Both are given of God (Zech. 12:10; Acts 5:31; 11:18; II Tim. 2:25; Ps. 85:4). The goodness of God leads to repentance (Rom. 2:4). There must, of course, be a measure of repentance at first. But it is also true that a deeper, profounder repentance sometimes comes even after our salvation. In this connection a great preacher once said that when a wagon wheel starts you don't know which spoke starts first. Believing on the Lord Jesus Christ to be saved involves repentance, and being saved we are to live for Him in all godliness of life.

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★ Harold L. Lundquist

June 11

PAUL PLEADS FOR A RUNAWAY SLAVE

Philemon 4-21

Golden Text: *Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Ephesians 4:32.

BROTHERHOOD is one of those fine qualities or impulses of the soul of which men like to speak when all is fair and prosperous, and promptly forget in times of distress and struggle. That is just where Christianity shows forth at its best, for it is in the hour of need, sorrow, or affliction that real Christian brotherhood shows its depth and durability.

Paul was in prison when he wrote to Philemon. The one of whom he wrote, Onesimus, was a slave who had deserted his master and probably defrauded him (v. 18). He had been converted, and now was being sent back to his master. So we have three Christian men dealing with a very delicate matter, and providing us a picture of brotherhood in action. We learn that it is—

I. Courteous (vv. 4-9).

After a fine spiritual salutation, Paul enters upon an appeal to Philemon which is a model of tact and courtesy. One could wish that those who think that being faithful to the Lord and true to His Word means being blunt and unkind, would learn of Paul.

First he lets Philemon know of his prayerful interest in him. Paul had been praying for him, that's why he could say such a helpful word. Praying for our fellow man prepares us for genuine brotherly love.

Then he recognizes Philemon's goodness, and his effective testimony for Christ. This is an excellent approach to the making of a request, but be sure that it was not empty or hypocritical flattery. We do well to recognize the fine qualities of our Christian brother, and we could profitably speak of them more than we do.

Our Christian friends need encouragement, and every kind thing we can honestly say about them should be said. Paul was refreshed by what he heard about Philemon (v. 7), and he gave him a lift by telling him.

Then Paul was ready to make his request. See how nicely he does it. He skillfully reminds Philemon that he might make some demands, and especially in view of his age and his imprisonment. But he will not do so, rather he says, "I beseech thee." There is fine Christian courtesy.

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II. Considerate (vv. 10-16).

Paul, the aged prisoner, had found in his new convert, Onesimus, a real helper. He would have liked to keep him. In fact, says he to Philemon, Onesimus could do for me the things you would want to do if you were here (v. 13).

Undoubtedly Paul could have been sure of the willingness of Philemon. He could have assumed that the request would be granted. And in any case, Philemon did not even know where Onesimus was, so why not keep him?

True Christian consideration respects the personal rights and the property rights of another. We must not assume, or demand, or put pressure on anyone (v. 14) to get what they have or to draw out their service.

In this day when there is so much confusion in the world and all kinds of political theories are clamoring for recognition, it is good to reaffirm the Scripture teaching regarding a man's right to his person and property. It is clearly taught in the Bible, and Christian brotherhood is guided by that teaching.

Another expression of consideration is found in verses 15 and 16. Philemon had lost a heathen slave, now he is receiving back a Christian brother. No worker will give less in service, and no master will demand more, because the two are both Christians. We need to recognize that fact, for all too often men presume on their relationship as brethren. But the fact that they are Christians should make a great difference in their attitude toward one another.

III. Co-operative (vv. 17-21).

Partners share the benefits and the burdens of their joint enterprise. Partners in the gospel, like Paul and Philemon, shared not only spiritual blessings, but also the responsibilities. Paul was presenting such an item to Philemon in the return of Onesimus. Something had to be done about the debt of Onesimus, his failure as a servant. Paul says, charge it to me, your partner.

It has been pointed out that there is here an example of the important doctrine of imputation, which is the "act of God whereby He accounts righteousness to the believer in Christ," because He "has borne the believer's sins in vindication of the law." So we note that verses 17 and 18 perfectly illustrate imputation. "Receive him as myself—reckon to him my merit; if he hath wronged thee or oweth thee ought, put that on mine account—reckon to me his demerit" (C. I. Scofield).

Paul's promise, "I will repay it" (v. 19), was the legal phraseology of a promissory note in his day. It was a bonafide partnership transaction, yet it was coupled with a reminder of indebtedness. Everything Philemon had and was he owed to

Paul; but, says the latter, "I will not speak of that now." Consideration again, but opening the door wide for Philemon's co-operation.

No right thinking person is content always to be on the receiving hand. The humblest recipient of favor or the smallest child who feels the love of another wants to respond. The considerate friend will, therefore, not always insist on giving, but will graciously (like Paul) open the way for co-operation, for partnership.

June 18

A GOOD SOLDIER OF CHRIST JESUS

II Timothy 2:1-4, 8-12; 4:5-8

Golden Text: *Suffer hardship with me, as a good soldier of Christ Jesus.*—II Timothy 2:3.

A GOOD SOLDIER—what a wealth of meaning there is in that simple phrase. We think of our own hometown boys who have distinguished themselves in the service of their country, who have proved again that there is that in American life which can meet a crisis and do it well.

"A good soldier of Jesus Christ" is an even more significant phrase, speaking of that fine loyalty and devotion which Christians of all ages, yes, and of our day, are giving to the Captain of our salvation, our Commander-in-Chief, in the great spiritual warfare going on in all the earth.

Paul, who gave us a shining example of that kind of life, loved the figures of speech taken from the battlefield. He knew that serving Christ was a conflict, calling for all that one could give.

In our lesson we note that the soldier is—

I. Obedient (2:1, 2).

There is something to be done, and the soldier is enlisted for the purpose of doing it. In the case of the Christian soldier, it is to see that the gospel message which he has received is passed on to others.

Personal work is God's method, one man telling another, and another, and another. This is to be a continuous matter, not just now and then, and each one is in turn to become a soul-winner.

As each one wins others and the witness is multiplied by the law of arithmetical progression, the total result is tremendous.

Why, then, has the entire world not been long since completely evangelized? Because we who are Christians are not obedient soldiers of Christ.

II. Loyal (2:3, 4).

No soldier can serve well with a divided loyalty. He cannot be running a business back home, or taking on outside interests to divert his attention. Being

Moody Monthly

an efficient and useful soldier is his first and only business.

Have not the military authorities in this war asked those who are at home to keep the problem of the home and business out of the letters to men in the army? Do they not require a man to leave home and family and give his all to the service?

The soldier for Christ must please the Lord, even though it involve bearing "hardness." It is no soft and easy business to be a soldier. "Blood, sweat, and tears" are the order of the day. Shall we not do as much for our Lord?

III. Prepared (2:8-12).

Training is of highest importance for a soldier. He must know what to do, and why he is doing it. He must understand the reason for obedience and the purpose of the warfare. In other words, he must be a disciplined man, prepared to serve effectively.

The soldier for the Lord is to "remember Jesus Christ," his resurrected Lord and victorious Commander. He knows for whom and under whom he fights.

He also knows (vv. 10, 11) that the message he bears is God's Word, and will succeed even though the bearer of it suffer and die. He is prepared to die, if need be, before he will deny his Leader (v. 12). And always he sees ahead the day when he shall reign with his victorious Lord.

IV. Faithful (4:5-7).

Watch, endure, work, be faithful to the very end. Such is the obligation, yes, and privilege of the soldier for Christ. Paul was able to admonish young Timothy to such complete faithfulness because he had himself exemplified these virtues in his own life.

Those who are called upon to command men must themselves be good soldiers. There is an encouraging note from the battlefields of this great war. One learns that the commanding officers are at the front, not hidden away in dugouts far behind the lines. The men take courage as they see the bravery of their officers.

What a wonderful testimony Paul bears concerning his own life. We know from his other writings that he was not given to boasting, and that he did not value himself above what was right. So he speaks honestly and soberly here when he says that he can look back on a life-battle well fought.

What that meant in Paul's case may be learned from the story of his life, which is condensed in a brief statement in II Corinthians 12:23-33. He really endured affliction for Christ's sake, yet he went right on through to the end, keeping the faith.

V. Victorious (v. 8).

A nation at war can stand the strain and bear the agony if it can be sure of ultimate victory. The grave disappointment of losing a battle, or the deep sorrow of heavy casualties, can and will be borne for the sake of the final triumph of the righteous cause.

In the battle for Christ, we know that the result will be victory. The faithful soldier shares the fruits of victory. The Christian soldier shall one day receive

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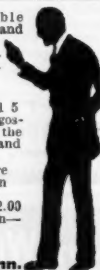
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When will that great day come? When
Jesus Christ returns (Matt. 16:27). He is
coming again; first for His own, and then
in glorious revelation of Himself as the
judge of all the world. His victory over
all His enemies will then be complete,
and He shall reign forever and ever.

That crown is for all "those that love
his appearing." Should not every be-
liever look eagerly for the day when he
shall see the One who has saved him, the
One who has kept him faithful, the One
who has been his triumphant Command-
er-in-Chief?

June 25

THE POWER IN SIMPLE LIVING

Daniel 1:8-16, 19, 20

Golden Text: *But Daniel purposed
in his heart that he would not de-
file himself with the king's dainties,
nor with the wine which he drank.*
—Daniel 1:8.

"Dare to be a Daniel,

Dare to stand alone;

Dare to have a purpose firm,

Dare to make it known."

REMEMBER how we used to sing it in our
Sunday schools? Possibly some of
us still do. The thought of the song as-
suredly needs to be emphasized anew.

The "times are out of joint." Almost
everything seems to be in disorder. Mil-
lions of men and women have been up-
rooted from their homes by the war and
are meeting new problems and tempta-
tions. The standards of life they learned
in home and church or Sunday school
are not too easy to maintain.

Many are hearing that old excuse for
laxity, "Man, you're in the army now,"
or "Don't forget you're not at home with
Mother; you're in the navy." Civilians
have similar tempting excuses for care-
less living, drinking, etc.

Our lesson is a timely one. It presents
Daniel as having—

I. A Courageous Purpose (v. 8).

Daniel and his three Hebrew compan-
ions were among those carried captive to
Babylon. As promising young men, they
were selected to receive an education in
the wisdom of the land, at the king's
expense and in preparation for his serv-
ice.

The king provided for them the deli-
cacies of his household, thinking thus to
keep them strong and in good health.
Daniel recognized that many of these
things were unclean according to the
laws of his people. He also knew that to
eat such food and to drink the intoxic-
ants provided for them would be to in-
jure his health and cut down his ability
to learn.

It was no easy thing to ask to be ex-
cused from what the king had command-
ed, not to do what everybody else was
doing; but Daniel had a courageous pur-
pose "in his heart." It is what is in the
heart of man that determines what his
life will be, remember that.

But Daniel had the wisdom to be tact-
ful about his convictions. He went to the
king's steward with—

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II. A Considered Plan (vv. 9-13).

He had something thoughtfully worked
out, a fair proposal which would not en-
danger the life or standing of the prince
who was over them. He proposed a test,
and agreed, if it failed, to be subject to
further orders. He knew it would not
fail.

How often those who have it in their
heart to stand true to God against evils,
such as beverage alcohol, have no plan
in mind, and are only loud and tactless
in their condemnation. They make no
contribution to the cause. Let us be in-
telligent and properly prepared.

Daniel's plan put a planned diet and
water over against rich foods and wine.
It was a case of simple living against
"high" living, and the result was a fore-
gone conclusion. Those high in positions
of authority in the field of diet tell us
again and again that we need simple,
well-balanced meals. And science is defi-
nite and clear in its condemnation of
alcoholic beverages.

Daniel's test period resulted in—

III. A Convincing Proof (vv. 14-16).

Ten days proved the point. Daniel and
his friends were fairer and fatter than
the others. They were vindicated in their
courageous stand for what they believed
to be right. Simple living demonstrated
the value.

One wonders at times if we might not
benefit by a return to the old formula
of bringing up children on "oatmeal and
the Shorter Catechism," as the Scotch
used to put it. Not for a moment would

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we question the value of the fine advance made in the study of vitamins, minerals, etc., but one wonders sometimes whether we have not become so complicated in our thinking about food that we will bog down in our own confusion.

Think what a fine testimony the experience of Daniel must have been in that great group of young princes who were at the king's table. So we also may give good witness for our Lord by our loyalty to right standards. Often it is true that those who outwardly scoff at them are secretly moved to respect those who consistently stand for what they believe.

We need to cultivate in our young people the high courage which will enable them to stand against the constant temptation to partake of alcoholic beverages and to face with intelligent courage the clever propaganda of the liquor sellers.

Note that Daniel and his friends did not lose by their decision—they gained. They reached—

IV. A Commendable Position (vv. 19, 20).

At the end of the training period the king gave these young men examinations. These were based on their understanding of the subjects studied, and also on their personal impression on the king as he "communed with them." How very modern that type of examination was, being in fact exactly the method used in our advanced day.

Note that in technical knowledge "I.Q." and in personal characteristics, Daniel and his comrades were superior to all the

June, 1944

rest. That too is in accord with the findings of modern science in the matter of the use of liquor.

Is it not almost unbelievable then that the advertising of the liquor interests, suggesting that liquor is a desirable thing from a personal, social, and business viewpoint, is permitted? The facts are all on the other side.

Strange too is the tolerant attitude of our nation and especially of many in the Church toward that which is known to be destructive and detrimental. It is an appalling commentary on the extent to which our standards have been lowered or forgotten.

Daniel came into a place of prominence which ultimately placed him in authority second only to the king. He held office in the state as a trusted adviser for about seventy years, and under various kings, and through it all was faithful to his convictions and to his God.

July 2

ENTERING THE PROMISED LAND

Joshua 1:1-9; 23:1-5

Golden Text: *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.*—Joshua 1:9.

THE forward look is typical of God's people. They are always to go on. They are to be like Israel, to whom came the word, "Moses is dead," but "now therefore arise and go"—under a new leader.

Our lessons for this quarter center around the experiences of Israel from Joshua to David, a period rich in historical data, much of it with most helpful spiritual application. It affords a real opportunity for effective teaching.

Moses was now dead, but that only brought forth—

I. God's Provision of a New Leader (1:1, 2).

God buries His workmen at the end of their day of labor, but God's work goes on. The people had become attached to Moses and had learned to trust his leadership (even though they often murmured). With his death we might have assumed that there would be a letdown, but that was not in God's plan.

The Lord works through men. He gives them abilities and uses them for His glory—often in a way which astonishes them and others. But let them not become proud, for God has someone to take their place when they are gone. They are not indispensable.

Sometimes people talk as though all the great leaders of the Church had died, or were dying. Yet God has some obedient men who are ready to step into the gap. That will always be true if men will, like Joshua, prepare themselves (he worked with Moses), prove themselves (he was one of the spies who had vision and courage, see Num. 13), and be obedient to His call.

Joshua was ready, when God was ready, and he stepped into leadership.

II. God's Promise of Victory (1:3-5).



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The promise given to Moses was still good. God's promises are *always* good. They are the only really stable thing in a trembling universe. The question is, Are we ready to accept Him at His word?

*If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.*

—Faber.

They were to step out by faith. The land was promised to them only as the sole of their foot should tread upon it. Israel never took out the full promise of verse 4. They lacked faith. Do we?

God honors those who believe Him and who move forward by faith to plant the foot of spiritual conquest in new territory. Some are doing it now. Are we?

The enemies of God's people were many and mighty, but they were not to be able to stand in the way of God's people when they were moving forward for Him. Here again, Israel failed. They did not drive them out, because they did not take God at His word. The application of that truth to us is obvious.

The promise of victory was a conditional one—they had to trust God. So we next find.

III. God's Plea for Obedience and Courage (1:6-9).

"Be strong and of good courage." There is a side to the believer's character which calls for submission, for turning everything over to God, for being sweet and spiritual. All that is good and very desirable, but it can never be substituted for that other side which shows virile courage and fearless abandon to the cause of our God.

Joshua was made to realize—as we must too—that serving God (and especially in a place of leadership) calls for a measure of high courage unsurpassed in any other pursuit of man. It takes all there is of a man to be a real follower of Christ—be sure of that!

This courage, however, is not to be confused with a foolhardy bravery which is reckless and unintelligent. No indeed, for it is based on the observance of God's law (v. 7).

Joshua and his followers were to hold to the middle of the highway, turning neither to the right or the left. Would God that the Christian Church and its leaders had been obedient to this command. We have so many "leftists" and "rightists" that the Church is confused. Let us hold to the middle of the road that leads us direct to the will of God.

Note (v. 8) the importance of meditating upon God's Word. This (which is really a lost art in our day) means so absorbing the principles of the Word that our very lives are conditioned by them, and we are made ready to meet every problem in the light of its teaching.

IV. God's Purpose for the Future (23:1-5).

Passing all the great and stirring experiences of Joshua, we have now a glimpse of his closing days. He was counseling the people regarding the future.

It is the mark of a great man that he looks beyond the end of his own short existence and plans for the future. Many there are who are not concerned about

what happens once they are gone. They have no vision, no concern about the continuity of life, in fact they come and go almost like the beasts of the field.

What about the future? Joshua reminded them that every blessing they had received, every victory they had won, everything, had come from the hand of God. There and there alone was their hope for the future. And it was enough!

Should we not remind ourselves of the same truth in this day? What does the future hold? There is no satisfactory answer—other than the assurance that God is in the future and we may trust Him. That is enough. It has been well said that for the Christian the future is "as bright as the promises of God." Can we ask for more?



Where Is Eddie?

(Continued from page 549)

had been given entrance, and they were cleansed from sin by His precious blood. How sincerely Mrs. S. wanted that peace. The evening message was over, and the invitation given. If only she had the courage. If only she could raise her hand . . . but now it was all over, chapel was dismissed, and she was still without peace.

On one of the rear benches that night sat the children's worker. She had been burdened to pray for Mrs. S. during the meeting, and approached her immediately after the children were dismissed. They were all alone in the chapel in the presence of God.

"Don't you think, Mrs. S.," asked the worker, "that the Lord had a special purpose in bringing Eddie and Joan and you to this camp?"

"Yes, I'm sure of it tonight; I'm sure it was all God's plan," replied the young mother sweetly. They talked for some time and God's Word was repeatedly referred to in making plain once more the way of salvation.

"Won't you tonight, this last night of your stay here, give your heart to the Lord Jesus Christ, and receive Him as your sin-bearer? He loves you and is asking you to receive Him. Will you accept Him now?"

"Yes, yes," was the tearful answer, "I do accept Him right now." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

What a memorable night! When morning came, Joan and Eddie and all the others at camp witnessed the result of that blessed transaction, for Mrs. S., like Moses, "wist not that her face shone."

The camp season closed, and the little family returned to their home, new creatures in Christ Jesus. They have told their daddy, who is back home again, of their wonderful experiences at camp—and all because of little Eddie's getting on the "wrong" train, on the "wrong" day, and for the "wrong" camp. A "comedy of errors"? Indeed, no! A realistic illustration of God's unsearchable love, for "He worketh in mysterious ways His wonders to perform."

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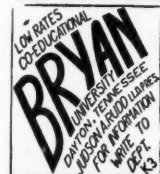
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TIMOTHY

1. Trained by his Mother.
2. Trusted by his God.
3. Thoughtful of his People.

—Harry G. Hamilton.

"A LITTLE CHILD SHALL LEAD THEM"

Isaiah 11:6

1. In Conversion (Matt. 18:3).
2. In Growth (I Pet. 2:2).
3. In Practice (Col. 2:6).
 - a. Humility (Mark 9:33-37).
 - b. Forgiveness (I Cor. 14:20).
 - c. Obedience (Eph. 6:1).

—Arthur P. Sengplehl.

CHILDREN

1. *They are a Present from the Lord*—"The children which God hath graciously given" (Gen. 33:5).
2. *They are a Praise unto the Lord*—"Suffer the little children . . . for of such is the kingdom of God" (Mark 10:14).
3. *They are Profitable unto the Lord*—"And a little child shall lead them" (Isa. 11:6).

—Harry G. Hamilton.

CHILDREN AND THE WORD OF GOD

I. Children Are a Blessing from God.

1. They have no substitutes (Gen. 1:28; 9:1).
2. They are given in answer to prayer (I Sam. 1:27; Luke 1:13).
3. They bring joy to the home (Ps. 113:9; 127:5).

But receiving such a blessing from God does not end the matter, for—

II. Children Are a Responsibility to God.

1. They are to be corrected (Prov. 22:15; 29:15, 17).
2. They are to be instructed (Prov. 22:6; II Tim. 3:15).
3. They are to be exemplified (Matt. 5:16; 18:6, R.V.; II Tim. 1:5).

—Harold E. Cole.

Faith is to believe on the Word of God for what we do not see, and its reward is to see and enjoy what we believe.—Augustine.

REMEMBER!

"We never need be vanquished,
We never need give in,
Though waging war with Satan
And compassed round by sin;
Temptations will beset us,
Allurement oft assail,
But in the name of Jesus
We shall, we must prevail."

BUILDING WITH GOD

Nehemiah 1-4

1. Prayer (1:5-11).
2. Preparation (2:11-16).
3. Perseverance (2:18-20; 4:1-9).
4. Progress (4:13-23).

—E. N. Rogers.

CONVICT NUMBER ONE

Genesis 4:1-15

1. He was a Tiller of the Soil (v. 2).
2. He was a Type of Mere Man (vv. 8, 9).
3. He Revolted Against God (vv. 5-8).
4. He was Loved of God (v. 15).

—Arthur P. Sengplehl.

THE CHRISTIAN SOLDIER

Ephesians 6:10-18

1. His Energy (v. 10).
2. His Enemy (vv. 11b, 12).
3. His Equipment (vv. 11a, 13-17).
4. His Endurance (v. 18; II Tim. 2:3).

—Carl Hart.

WHAT SHALL I RENDER?

Psalms 116:12

1. My Time (Ps. 31:15).
2. My Tithe (Mal. 3:10).
3. My Talents (Acts 3:6).
4. My Testimony (Ps. 34:4).

—Elias C. Goehle.

FIRE FROM HEAVEN

Denoting Acceptance of Sacrifices

- Genesis 15:17—Abraham.
Leviticus 9:24—Altar of burnt offering.
Judges 6:21—Gideon.
I Kings 18:24-38—Elijah.
I Chronicles 21:26—David.
II Chronicles 7:1-3—Solomon.

THE BELIEVER SHALL HAVE

1. A Spiritual Mind (Rom. 8:6).
2. A Pure Mind (II Pet. 3:1).
3. A Humble Mind (Col. 3:12).
4. A Renewed Mind (Rom. 12:2).
5. A Willing Mind (II Cor. 8:12).
6. A Sound Mind (II Tim. 1:7).
7. A Fervent Mind (II Cor. 7:7).
8. A Lowly Mind (Phil. 2:3).
9. A Steadfast Mind (Ruth 1:18).
10. A Protected Mind (Phil. 4:7).

—G. W. Bunce.

A CALL FOR TODAY

Hebrews 3:15

1. A Present Opportunity—"Today."
2. An Urgent Call—"Hear his voice."
3. A Real Danger—"A hardened heart."

—J. Ritchie.

THINGS THAT ACCOMPANY SALVATION

1. Salvation (II Cor. 6:2).
2. Suffering (II Cor. 6:5).
3. Service (II Cor. 6:4).
4. Separation (II Cor. 6:14-17).
5. Sonship (II Cor. 6:18).

—W. J. M.

MISSIONS

Acts 1:8

1. Program—"unto the uttermost part."
2. Plan—"beginning at Jerusalem."
3. Purpose—"witnesses unto me."
4. Power—"the Holy Ghost."
5. Priority—Matthew 28:19, 20.

A THREEFOLD CORD

1. Behold, what manner of Love (I John 3:1).
2. Behold, what manner of Persons (II Pet. 3:11).
3. Behold, what manner of Man (Mark 4:41).

—F. M'Laine.

TITLES WHICH MAKE TEXTS TALK

1. "Something Really for Nothing"—the Water of Life (Rev. 22:17).
2. "Pilate's Puzzle—and Yours"—What shall I then do with Jesus? (Matt. 27:22).
3. "Modern Marina"—His compassions fail not, they are new every morning (Lam. 3:22, 23).
4. "The Golden Key to All Mysteries"—"God meant it unto good" (Gen. 45:5; 50:20).

H. P.

SUGGESTED TEXTS FOR WARTIME DAYS

AN APPEAL TO MANHOOD. "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."—II Samuel 10:12.

A CALL TO SERVICE. "Gird up thy loins now like a man."—Job 40:7.

AN IMPLIED CHALLENGE. "And I sought for a man among them, . . . but I found none."—Ezekiel 22:30.

A THRILLING COMMAND. "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."—Deuteronomy 31:6.

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PRAYER FOR SERVICEMEN

Holy Father, in Thy mercy
Hear our anxious prayer;
Keep our loved ones who are absent
Near Thy care.

May the joy of Thy salvation
Be their strength and stay!
May they love and may they praise Thee
Day by day!

Father, Son, and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep
them
Near to Thee. Amen.
—Lutheran Witness.

GOD'S CALL TO BACKSLIDERS Malachi 3:7-12

1. Assertion (vv. 7, 8).
2. Condemnation (v. 9).
3. Invitation (v. 7).
4. Direction (v. 10).
5. Restoration (v. 12).

—Walter Rothwell.

JONAH, THE SERVANT

1. Commission (1:1, 2).
2. Contrariness (1:3).
3. Consequences (1:17).
4. Confession (2:1, 2, 7, 9).
5. Consent (3:1-3).
6. Complaint (3:10; 4:1-3).

—Merle R. Meeden.

THE MARKS OF A CHRISTIAN Galatians 6:17

1. The Mark of Obedience (John 14:15).
2. The Mark of Choice (Josh. 24:15).
3. The Mark of Distinction (Titus 2:14).
4. The Mark in Terms of Fruit (Gal. 5:22, 23).

—John C. Cook.

A DAY OF GOOD TIDINGS II Kings 7:9

Introduction: The story of a great deliverance, Elisha's promise of food, Jehovah's terror on the Syrians, and good tidings to the king's household (vv. 1-20).

I. The Deliverance (vv. 6, 7).

1. Conscience-stricken lepers who first satisfied their own wants, then went and told the king's household (vv. 8, 9).
2. The people's share of blessing, even as foretold (v. 16).

II. Good Tidings Proclaimed (Luke 2:10, 11).

1. We have heard of the Lord's deliverance, how Satan was overcome by Christ (Heb. 2:14, 15).
2. Bread enough and to spare, in the Father's house (Luke 15:20-22).

III. "Go, Tell the King's Household" (John 10:3).

1. Given to the Son by the Father (John 17:3).
2. Called by the Holy Spirit through the gospel (Rom. 10:9-11).

—L. H. Van Saun.

June, 1944

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John 15:9

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5. Suffering (I Pet. 3:18).
6. Surpassing (Eph. 3:19).
7. Supreme (John 15:13).

—Hall Dautel.

DIVINE LIGHT

John 1:1-14

I. The Light Rejected (John 1:10, 11)

1. Through darkness (John 3:19).
2. Through blindness (II Cor. 4:4).

II. The Light Injected (John 1:12).

1. Unto them which believe on His name (v. 12).
2. Unto them which were born of God (v. 13).

III. The Light Projected (John 1:9).

1. By individual lights (Matt. 5:14).
2. By incessant glow (Matt. 5:16).

—Paul M. Tharp.

JOSHUA, THE HIGH PRIEST

Zechariah 3:1-7

I. His Priestly Position (vv. 1, 2).

1. In Jehovah's presence.
2. Satanically opposed.
3. Omnipotently preserved.

II. His Priestly Garments (vv. 3-5).

1. Imbued with filth.
2. Perfectly changed.
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III. His Priestly Duties (vv. 6, 7).

1. A righteous walk.
2. Obedient to the charge.

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THE MISSIONARY PROGRAM

Acts 16:6-15

1. The Director (vv. 6, 7).
2. The Need (v. 9).
3. The Vision (vv. 9, 10).
4. The Urgency (v. 10).
5. The Call (v. 10).
6. The Message (v. 10).
7. The Separation (v. 11).
8. The Steadfastness (v. 11).
9. The Method (v. 14).
10. The Preparation (v. 14).
11. The Response (v. 14).
12. The Result (v. 15).

—Earton P. Robertson.

"I AM THE BREAD OF LIFE"

John 6:35

1. The Bread of God (John 6:33; 1:1; 1:14).
2. The True Bread (John 6:32; 15:1; 14:6).
3. The Given Bread (John 6:32, 33, 51; 3:16).
4. The Needed Bread (John 6:34; I John 5:12; John 3:18, 36).
5. The Satisfying Bread (John 6:35; Ps. 107:9; 17:15).
6. The Sent Bread (John 6:38-40, 44, 57).
7. The Living Bread (John 6:51; Rev. 1:18; John 6:47).

—Wm. H. Schweinfurth.

Moody Monthly

In the Cool Shade of the Trees

(Continued from page 554)

great importance and of extensive use. It has wide-spreading branches and affords delightful shade. It was into such a tree that Zacchaeus climbed when he heard that Jesus was to pass by. What a moment that was when Jesus stopped beneath the tree and looked up, and said, "Zacchaeus . . . come down . . . this day is salvation come to this house."

A fable tells us that one day his wife followed the aged Zacchaeus as he went for his daily walk to the tree from which he first saw the Lord. He watered its roots, pulled weeds, and fondled the trunk. Then he looked up at the place among the branches where he sat that day when he saw Jesus. After this he turned away with a smile of gratitude. When his wife asked him why he took such good care of the tree, Zacchaeus' quiet answer was, "It was that tree that brought me to Him whom my soul loveth."

PALM TREE (Ps. 92:12). The growth of palm trees is not rapid, but slowly they shoot their strength upward in long, perpendicular shafts, like bold columns, as though to bear on their crest, at the last, the broad arch of heaven.

A western rancher had asked the district superintendent that a pastor be assigned to his community. "How big a man do you want?" the superintendent asked. "Well, elder," he replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven."

Such height is not attained easily. It takes time, and discipline, and sacrifice. There are not many who are willing to pay the price.

Once, while walking through the land of imagination, I saw a dull-eyed man, sitting at the door of a small, dingy cottage. "Why are you so poor?" I asked. "I am not poor," he answered indignantly. "There is coal underneath my garden, one hundred thousand tons of it." "Then, why don't you dig it up?" "Well," he admitted, "at present I have no spade, and I don't like digging." The same reasons would suffice as an explanation as to why few enter in at the straight and narrow gate leading to eternal life.

The palm tree is also able to brave the dearth and drought of summer, growing even in parched and arid deserts, beneath a brassy sun, neither rejoicing over much in winter's copious rains, nor drooping under the summer's burning rays. Yet, generation after generation, it yields its large clusters of golden fruit. So also will the righteous man be, unmoved neither by the scorching and withering blasts of temptation and persecution, nor affected by the changing seasons, yet always rendering rich service through the years. The palm tree and the godly man alike stand unaffected by wind or weather simply because both alike send their roots deep, and are sustained by the secret springs found there.

One of the beautiful pictures in the life of the Gladstones was their habit of

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going each morning to the little church about a mile away in order to start the day with worship. It is scarcely to be wondered that he gave such a good account of himself in Parliament.

But more than that, the Gladstones were interested in rescuing fallen women, taking them even to their home, making every effort to rehabilitate their lives. One night Gladstone was on such an errand alone. A friend saw him with a harlot. On the plea that if his enemies would see him in such company, it would be used against him politically, the friend became quite insistent. However, noticing his words had little effect upon England's great premier, he changed his tactics somewhat and blurted out, "What will Mrs. Gladstone say?" Gladstone replied, "It is to Mrs. Gladstone I am taking her." Because his roots went deep, Gladstone could be unafraid of any threatening storm.

On his deathbed, Governor Hogg, of Texas, requested that no monument of stone or marble be placed at his grave, that instead there be planted "at my head a pecan tree, and at my feet an old-fashioned walnut tree, and when these trees shall bear, let the pecans and walnuts be given out among the people of the plains of Texas, so that they may plant them, and make Texas a land of trees."

Humankind prepares for war. Nature plans for peace. Always fruit and flowers, beauty and abundance is envisioned. There is not a tree in the autumn that does not hold in thousands of tightly clenched hands the leaves and flowers of the coming season, still months away across the bleak expanse of winter. With nature nothing is ever at an end or to have an end. What seems to be an end is merely a beginning. So nature plans, not for death, but for life.

If man were but as wise!



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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

WINONA Lake Bible Conference is celebrating its fiftieth anniversary this year with a Golden Jubilee program to be held from July 30-Aug. 27. Dr. J. Palmer Muntz reports that one of the most attractive programs of Winona Lake's history will be presented. The names of prominent leaders in every line of Christian service appear on the roster. Homer Rodeheaver, as in years past, will be in charge of the music.

Guy W. Green conducted for the Community Church of Buckley, Wash., the first evangelistic meetings it has had in ten years. As a result the pastor, Orr A. Cheek, received 36 into the membership of the church, most of this number coming on confession of faith. Following this series Mr. Green held a week of meetings in the Community Church of Tenino, Wash., Paul E. Ratsch, pastor. At the close 11 persons were welcomed into the church. Apr. 10-16, Mr. Green continued his ministry in Westminster Presbyterian Church, Tacoma, Wash., where George S. Fulcher is pastor. At the last Sunday morning service 26 new members were added to the church.

The McKinley Musical Messengers have completed three months of meetings in Florida with the following churches: Tabernacle Baptist, Miami; First Baptist, Sarasota; and Southside Baptist, Lakeland. Following these meetings they conducted a series with Lincoln Park Baptist Church, Knoxville, Tenn.

Mar. 5-20, Nell McIntyre conducted a two weeks campaign in the United Presbyterian Church, Chester, W.Va., Alfred Martin, pastor. The services were well attended and much blessing resulted.

Hyman Appelman reports 6,572 conversions and additions in the first four campaigns during the Mississippi for Christ Crusade, sponsored by the Baptist churches of that state. The four meetings reported were held in Jackson, Columbus, New Albany and Clarksdale.

The Garden City (Mich.) Baptist Church, of which Ray E. Garrett is pastor, reports a two weeks revival in April. The meetings were in charge of Joe Morone. There were 48 decisions for Christ.

Mar. 12-27, John Carrara held a series of meetings in Central Baptist Church,

Dallas, Tex., of which Dr. Luther Peak is pastor. Many souls came to Christ and Christians who were out of fellowship came back to the Lord. Mr. Carrara spoke each afternoon over the local broadcasting station on "The Bible Broadcast Hour." The church choir co-operated nightly, under the direction of Mr. Bonam, assistant pastor. Mar. 28-Apr. 9, Mr. Carrara conducted services in the United Brethren Church, Tulsa, Okla. Mrs. Carrara had charge of the children's meeting each weekday afternoon. This campaign resulted in many conversions.

Sylvester Sanford reports two weeks with the United Brethren Church, Robinson, Ill. The evangelist also appeared on the program of the Business Men's Club of the city, as well as being the guest speaker for the Union Sunrise Service in Oblong, Ill. Following this campaign Mr. Sanford held a series of meetings in the First United Brethren Church, Huntington, Ind. Nine persons accepted Christ in these meetings. Mr. Sanford also spoke before the student body of Huntington College.

Marion Beene held a series of meetings Mar. 26-Apr. 9 in Jameson Baptist Church, Alton, Ill. W. J. Richardson is the pastor. In connection with these meetings, Mr. Beene spoke over radio station WTMV, East St. Louis, Ill. Ten conversions were reported. Sunday climaxed the meetings when all the Regular Baptist churches of the Alton area met together for the Sunrise Easter Service at the Cottage Hills Baptist Church, of which William Hamby is pastor.

Joseph W. Arnett conducted a revival Mar. 20-Apr. 9 in the United Brethren Church, Penalosa, Kan., E. C. Smith, pastor, in which 12 accepted Christ. Illustrated Bible stories entitled, "Toyland Talks," were given nightly for the children.

J. Carleton McCaslin and song leader Read Landers conducted meetings Mar. 27-Apr. 9 in the Calvary Baptist Church, Clinton, Ind., of which Dr. Frank S. Kerner is pastor. The Lord graciously blessed. Six persons accepted Christ and two were brought back into fellowship. Two young people gave their lives for full-time service.

On Apr. 10 John W. Troy concluded a union campaign with all the churches of Dunkirk, Ohio. It was the first time in the history of the town that all churches united in an evangelistic effort. The Methodist church was crowded each night and many accepted Christ. A number signed up to become titheers and others volunteered for full-time Christian service.

John L. Bray held meetings Apr. 2-16, at the First Baptist Church, Parkers

Prairie, Minn., Gordon C. V. Smith, pastor. Great interest was shown in pictures of the crucifixion of Christ, by Fred Julius, pastor of the First Baptist Church of Detroit Lakes. The attendance was good and delegations came from nearby towns.

In February the Edward VanderJagt Party conducted meetings in Chenoa Baptist Church, Chenoa, Ill., where there were 37 conversions. He was also at the Zenobia Baptist Church, Pawnee, Ill., for a series of meetings.

Roy W. Harrington, with Winifred Larson, singer, and Francis Swanson, pianist, concluded a successful week of meetings Apr. 9-16, in the Frieden's Evangelical Church, Fort Atkinson, Wis. There was a spirit of revival among the people of the church, and a number of conversions were reported.

Richard W. Neale was with the First Baptist Church, Lake Orion, Mich., Mar. 27-Apr. 2, for a Youth Gospel Crusade. Milton B. Walton is the pastor. The aggregate attendance was more than 1,500 with an average attendance of 300 a day. Over 140 young people came seeking Christ. A careful follow-up work is being used to strengthen the young people in their Christian life. Mr. Neale then went to Grace Baptist Church of Flint, Mich., where Frank C. Hurley is pastor; then to the First Baptist Church, Valparaiso, Ind., where Walker W. Barn-dollar is pastor. In each of these campaigns there was a large attendance and many genuine decisions were made.

Gordon J. Leininger reports a successful series of meetings Mar. 1-12, held in the Southlawn United Brethren Church, South Bend, Ind. Keith Rinehardt is the pastor. A large chorus choir was organized for the campaign. The services were well attended and souls were saved. Mr. Leininger was song leader for W. W. Shannon during meetings held in First Presbyterian Church, Danville, Ill., where Dr. A. F. Bremicker is pastor. Apr. 2-8, Mr. Leininger was at Calvary Baptist Church, South Bend, Ind., Noel Irwin, pastor. Apr. 16-28 he conducted a campaign in Union Church, La Paz, Ind., Phay H. Plummer, pastor. Several of the local churches joined in a special singspiration at the close of the Sunday night service. During this campaign Mr. Leininger spoke to a group of 500 students in the high school.

James Ostema conducted a Bible conference Apr. 2-9, at the First United Brethren Church, Danville, Ill., where Keith B. Simpson is pastor. The presence and the power of the Holy Spirit were manifest and hearts were stirred. The pastor led three young people to Christ. Mr. Ostema was called by the Beverly Grace Baptist Church, Chicago, Ill., for an eight day meeting. Attend-

ance and interest increased daily, causing the series to be extended to two weeks.

Robert E. McKinney reports a blessed time in the Baptist Church of LaGrange, Ill. The church was well filled for the closing service and souls were at the altar. One of the young women who came forward is planning to go to Bible school this fall. The evangelist next went to the East Side Baptist Church, Lorain, Ohio, where Ralph Smith is pastor. The church was filled as the passion story was portrayed through reproductions of the old masters.

Tom Presnell conducted a campaign in Mount Moriah Baptist Church, Smithfield, Pa., Mar. 19-Apr. 2. John C. Myers is the pastor of this church. Forty-three came forward to be dealt with personally, and over a hundred church members came forward with some definite spiritual need. Crowds were large and many neighboring communities co-operated. Apr. 9-23 the evangelist worked with Franklin Miller, pastor of Calvary Baptist Tabernacle, Sandusky, Ohio. Many here answered the call for reconsecration and surrender.

The twenty-ninth annual convention of the Hebrew Christian Alliance of America will convene Aug. 30-Sept. 4, at Erieside Bible Conference grounds, near Cleveland, Ohio. Prominent speakers, including Hebrew Christian Alliance missionaries from South America, as well as Hebrew Christian leaders, will provide an interesting program. The address of the field secretary, Jacob Bernheim, is 520 W. Melrose Ave., Chicago, Ill.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding was the speaker at the one-day Bible conference held Apr. 2 in the First Presbyterian Church, Schenectady, N.Y., Dr. Herbert Mekeel, pastor. On Apr. 4 he spoke in the Moody Memorial Church, Chicago, at one of the pre-Easter meetings; Apr. 6, at the noon meeting of the Victory Center, Chicago.

Two campaigns in Arizona were scheduled for Homer W. Grimes. The first was Apr. 2-16, in the First Baptist Church, Flagstaff, R. S. Beal, Jr., pastor. There were several conversions and many consecrations. The second series of meetings was held Apr. 19-30, in the First Baptist Church of Safford, Charles S. Scott, pastor. The interest grew in an encouraging way, and many important decisions were made.

Many conversions were reported in the meetings conducted Apr. 4-16 by Robert J. Kees in the First Baptist Church, Sault Ste. Marie, Mich., and a fine group signified interest in taking training for Christian service. Mr. Kees gave eight special programs of music and message before various schools and clubs. Apr. 19-30, he held a campaign at the South Seventh Street Baptist Church, Springfield, Ill., W. H. Lucas, pastor.

A fine campaign was held Apr. 12-16, in the First Baptist Church of Rochester, Minn., George Edstrom, pastor, by John F. MacArthur and Gordon Davies. Twenty-four conversions, and more than one

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hundred consecrations were reported. Some of the finest young people in the city were attracted to the meetings and led to decide for Christ. Apr. 19-30 this evangelistic team conducted a campaign in the First Baptist Church, Hamilton, Ohio, J. S. Brinkman, pastor.

Irwin A. Moon continues at an untiring pace his work among the armed forces in southern California, as a result of which hundreds are being led to a saving knowledge of Christ.

W. W. Shannon and M. A. Guido conducted a campaign Apr. 1-16, in the First Baptist Church, Flint, Mich., Harold P. Warren, pastor. There were several hundred reconsecrations, and many professed conversions. Great interest was shown in the children's and young people's meetings, with a large attendance. The five meetings in the Garden Theatre offered splendid opportunities to present the gospel. The next campaign, beginning Apr. 17, was held in the First United Brethren in Christ Church, Plymouth, Ind., C. A. Sickafosse, pastor.

Ralph E. Stewart held a twelve-day campaign in the First Baptist Church, Petersburg, Ill., F. A. Wirth, pastor. There were thirteen professed conversions. Apr. 16 he brought the evening message at the North Shore Baptist Church, Chicago. There were five who professed conversion.

The Northwest Christian Business Men's Committee heard Noel O. Lyons at the noon meeting Apr. 6.

FUTURE ENGAGEMENTS

For the Next Three Months

Carl Armerding—June 11-17, Columbus, Ohio; June 28-July 5, Galion, Ohio; July 8-15, Gull Lake, Augusta, Mich.; July 16-21, Findley Lake, N.Y.; July 23-28, Ocean City, N.J.; July 29-Aug. 5, Altoona, Pa.; Aug. 13-18, Toronto, Ont.; Aug. 20-27, Hawthorne, N.J.

Marion Beene—May 31-June 14, Covington, Va.; John L. Bray—June 4, Macon, Ga.; June 18-July 2, Green Cove Springs, Fla.; July 9-16, Kenwood, La.; July 23-Aug. 6, Lake City, Fla.; Aug. 13-27, Danville, Ill.; Aug. 29-Sept. 3, Huntington, W. Va.; Sept. 10-24, Shady Grove, Fla.; Oct. 1-15, Mt. Ayr, Ind.; Oct. 22-Nov. 12, Seville, Fla.

John Carrara—May 30-June 11, Bowling Green, Ohio; June 13-25, Lorain, Ohio.

Homer W. Grimes—July 2-16, Corvallis, Ore.

Vance Haver—July 2-7, Ocean Grove, N.J.; July 11-16, Philadelphia, Pa.; July 17-23, Jenkintown, Pa.; July 25-30, Erieside Bible Conference, Willoughby, Ohio; July 31-Aug. 6, Maranatha Bible Conference, Muskegon, Mich.; Aug. 7-13, Lake Geneva, Wis.; Aug. 14-18, Winona Lake, Ind.; Aug. 20-27, Buffalo, N.Y.; Aug. 28-Sept. 4, Montrose, Pa.; Sept. 10-15, DuBois, Pa.; Sept. 18-Oct. 1, Newark, N.J.

Jubilate Trio—May 22-June 4, Chrystal, Pa.; June 5-18, Millport, Pa.; June 19-July 2, Honesdale, Pa.; July 17-30, Hawthorne, N.J.; July 31-Aug. 6, Highland, N.Y.; Aug. 7-20, Red Rock, Pa.

Robert J. Kees—May 31-June 11, Findley Lake, N.Y.; June 18-July 2, Alton, Ill.; July 9-16, Cedar Lake, Ind.; Aug. 1-13, Owensville, Ind.; Aug. 29-Sept. 10, Newark, Ohio.

L. James Kindig—June 18-July 2, Bonny Blue, Va.

John F. MacArthur and Gordon Davies—May 28-June 11, Philadelphia, Pa.; June 18-July 2, St. Louis, Mo.; July 9-16, Cedar Lake, Ind.; July 18-30, Minneapolis, Minn.

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Robert E. McKinney—June 6-18, Eugene, Ore.; June 20-July 2, Wendling, Ore.; July 4-19, Klamath Falls, Ore.; July 11-23, Tacoma, Wash.

Irwin A. Moon—June, July, August, naval training stations and marine bases in Southern California.

Richard W. Neale—June 5-11, Villa Park, Ill.; June 19-30, Lansing, Mich.; July 9-16, Cleveland, Ohio; July 21-30, Erieside Bible Conference, near Cleveland, Ohio.

Alfred E. Payea—June 4-25, Derry, Pa.

Albert Peterson—June 4-25, Messick, Va.; July 5-16, Webster, Wis.; July 18-30, Chicago, Ill.

W. W. Shannon and Michael Guido—May 30-June 11, South Canaan, Pa.; June 14-25, Lewistown, Pa.; June, July, August, army camps in Southern States.

Gipsy Smith—May 21-June 4, Atlanta, Ga.

Gipsy Smith, Jr.—May 28-June 11, Plainview, Tex.; June 14-July 2, Athens, Tex.; July 9-23, Portales, N.M.; Aug. 6-Sept. 3, Greensboro, N.C.; Sept. 10-24, Littlefield, Tex.; Oct. 1-15, Bardstown, Ky.; Oct. 22-Nov. 25, Paducah, Ky.

Ralph E. Stewart—June 7-18, and June 25-July 9, Long Beach, Calif.; Aug. 6-11, Fairhaven, N.Y.; Aug. 13, Buffalo, N.Y.; Aug. 14-20, Stroudsburg, Pa.; Aug. 23-29, Scranton, Iowa; Aug. 30-Sept. 10, Windom, Minn.

O. W. Stucky—June 4-18, Loup City, Neb.; June 25-July 2, Norwalk, Ohio.

Edward Vanderjagt—May 30-June 11, Jacksonville, Ill.; June 30-July 10, various army camps; July 12-23, Three Rivers, Mich.

G. E. Vinaroff—May 21-June 4, Esbon, Kan.; July 9-16, Salina, Kan.



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"The Upper Springs"

(Continued from page 552)

childish fear and awe, I could almost see the stones they were about to stone thee with. But this I remember now, my father, how thou didst with Joshua implore the people not to rebel against the Lord, for He would bring them into the land. I can hear thee say, 'The Lord is with us: fear them not.' That is part of my *upper springs*—'The Lord is with us... fear not.' I remember and love that now and do acknowledge it.

"Have I not felt it was but my due, my right to be in the land, remembering only that the others died in the wilderness and could not even see the land? I've walked it with unhallowed feet—proud, haughty in my heritage, presuming it was because of mine own merit that the land was mine.

"O Father, now at last I hear the Lord as He said to Moses, 'Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: but, my servant Caleb because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went: and his seed shall possess it.'

"What vistas that opened up! Entirely different, this one was, from him whom I had always known, whom I had always accepted as a father to provide my meat and my bread—one to honor but, as the years increased, a silent and strange man I thought, not given to careless laughter as were some of the men around our camp. I'm seeing now, Father, that still—even now, I mean—thou hast another Spirit with thee, one that caused thee to wholly follow the Lord. And that is my real heritage—the *upper springs* that thou didst give me. Like a refrain, Father, I hear these words again and again, for it was said of thee, 'He wholly followed the Lord.'

FATHER, just a little longer. Canst thou listen; canst thou hear me? It is to ease my own heart that these words must come. Have I waited so long that there is no joy for thee in the hearing of these things that I say?"

The man on the low couch turned his head slowly and painfully to meet the eyes of his daughter. No words were needed; there for anyone to see were tears of joy. The lines of his face spoke of tenderness and love, and the woman who sat there and saw that this was so, knew also that the woman she was now, pleased him whose daughter she was.

"Let me hasten, Father. When asked which thou wouldst choose, thou saidst, 'Give me this mountain,' and they gave thee the place which before was Kirjath-arba, but which became Hebron (communion) when it was thine.

"Yes, now I know what was in mine heritage when thou didst give me the *upper springs*—thy faith in God, thy obedience to God, thy confidence in Him, and another Spirit. Another Spirit—of whose presence all were conscious wherever thou didst go.

"And finally, Father, *communion*.

June, 1944

Communion with God. Agreed, it seems to mean. Thou and God didst agree. For that to be true, there must be perfect fellowship between thee and God.

"Accept my heart's gratitude for this wonderful heritage, my *upper springs*."



"The Fourth Freedom"

(Continued from page 551)

because they are Jews. Civilians are left to die in concentration camps. Armies devastate whole countries. Hostages are slain in reprisal for sabotage. Property becomes the booty of the strong. Fear of man is on every hand.

The President says our returning soldiers will want an insurance from the fear of this happening again. He wants the peace treaty to be implemented with the necessary provisions to give this insurance. However, freedom from the fear of man does not come from attempts to make man more trustworthy, but in man becoming more God-trusting. "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say. The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

The only fearless man is the one who trusts God completely. He does not fear man, or what man will do to him, because God is his helper and will never leave him. Some Christians are fearful because they do not live in the reality of this glorious fact.

A story of unknown authorship illustrates this point. A young Scottish probationer was visiting an elderly woman who knew her Bible well. He thought it was his duty to leave a text with her, so he said, "What a lovely promise that is, 'Lo, I am with you alway!'" She replied, "Hoot, mon, it's no a promise; it's just a fact!"

There will be wars and rumors of wars, but the Christian will not fear, for the Lord is with him. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

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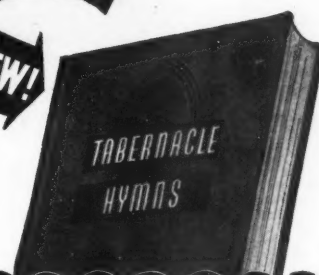
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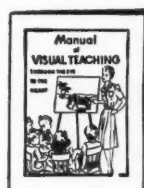
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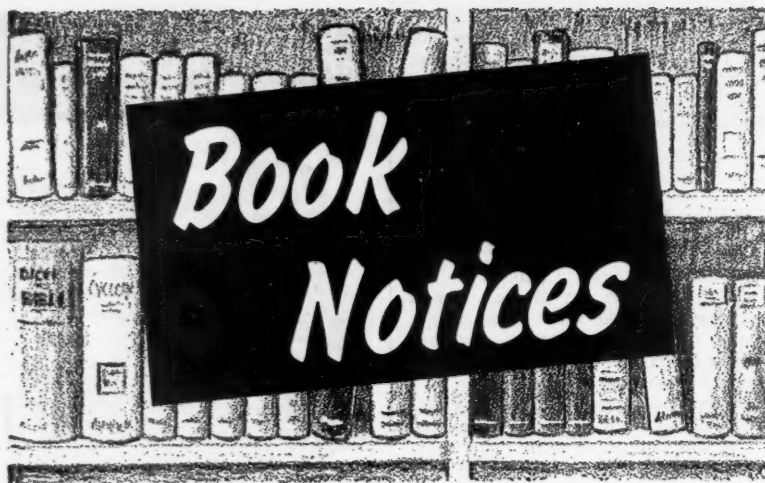


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Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago.

Sunday Night Services Can Be Successful, by Eugene D. Dolloff, S.T.D.

This book contains twenty-seven topics which might be made prominent in the Sunday evening church service. It is a notorious fact that the Sunday night service problem is a challenging one to the average pastor today. The author claims that these meetings can be made successful, and he seeks to set forth the plan by which success can be attained. Among the subjects which he suggests are "Bible Night," "Boy for Sale Night," "Bunyan Night," "Hospital Night," and "Mothers' Night."

It is to be admitted that such a scheme would attract certain people; but it may be seriously questioned as to whether the results would be satisfactory. It is one thing to attract, and quite another to hold people. It would be much better to build up Sunday night interest by making the truths of the Holy Scriptures appealing. In many places this is being done with sustained interest and definite fruitfulness in the conversion of souls.

144 pages. 4½ x 7 inches. Fleming H. Revell Company, New York. \$1.50.

P.B.F.

Songs in the Night, by Mrs. Gordon H. Smith.

"This volume records the amazing experiences of Rev. and Mrs. Gordon H. Smith, missionaries to the savage tribes of French Indo China. These experiences, though facts, read like fiction. The book is alive with action and adventure." So says the publisher, and we quite agree with him. The Smiths have a wonderful story to tell of an amazing work of divine grace on a background of deepest degradation and darkness, and Mrs. Smith has herein told just a bit of it. The whole family will be thrilled in the reading of it. Splendid for the Sunday school library.

102 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00.

W.H.H.†

What Men Must Believe, by David L. Cooper, Th.M., Ph.D., Litt.D.

Here is a book by a scholar admirably equipped for his task. Conversant with both the Hebrew Old Testament and the Greek New Testament, and possessing a comprehensive grasp of the revelation as a whole and in its progressive parts, he has written a book that challenges study and provokes thought. With the present age in view, the author has adjusted his presentation so that it will not repel but, on the other hand, attract the Gentile agnostic and the Jew who accepts only the Old Testament. While there is a "Thus saith the Lord" atmosphere in the book, the author is careful always to show the sweet

reasonableness of the Bible, appealing to the mind as well as the faith of the reader.

The title indicates its purpose, to present "basic fundamental truths which all men must believe if they are to have a proper conception of the teachings of God's Word." However, the book is not a textbook on systematic theology for use in the classroom, but a presentation in a clear, simple, popular style for the average reader. The great doctrines are traced through the Old and New Testaments. The Messianic office and work of the Lord Jesus are handled in such a delicate yet straightforward way that the Jew would be led to trace this truth right into the New Testament. The work on the Old Testament presentation of the Trinity is most illuminating. All through the book is woven the doctrine of the fall of man and the atonement. Altogether, this is a book of large proportions. It will push out the intellectual and spiritual horizons of the one who reads it with attention.

507 pages. 5½ x 8 inches. Evangelical Press, Harrisburg, Pa.

K.S.W.

A Short History of the Chinese People, by L. Carrington Goodrich.

The author enjoys every advantage for producing a good and helpful volume on Chinese history, having had opportunity to know Chinese life firsthand, and being now associate professor of Chinese at Columbia University. On the whole, the volume is excellent. However, for readers of the *Moody Monthly*, he starts off on a sour note by assuming that the Chinese people originated from one hundred to five hundred thousand years ago, being derived by evolutionary processes from supposed semi-human animals called "hominids"! We are informed that these hominids probably walked on two legs, fashioned crude tools, and were familiar with the use of fire. But after settling down to a discussion of the actual facts of history, Mr. Goodrich turns out something that is really commendable.

260 pages. 5¼ x 8 inches. Harper and Brothers, New York. \$2.50.

W.H.H.†

The Problem of Pain, by C. S. Lewis, M.A.

The author of *The Screwtape Letters* presents in this volume no ordinary or stereotyped discussion of the problem of pain, so common in volumes of this kind. He points out that in a world of freedom of choice and a fixed nature, the problem of friction is unavoidable. Free will by its very nature includes the possibility of evil. The fall of man with its opposition to the will of God made evil and suffering inevitable. What is good for man, in his present state, "must therefore mean primarily remedial or corrective good." Pain is God's "megaphone to rouse a deaf world." "The real problem is not why some humble, pious, believing people suffer, but why some do

not." And since, as the author points out, "tribulation is a necessary element in redemption," it "will never cease" till God has fully accomplished that redemption. The Christian solution of the problem of pain must take heaven into account and the words of Paul, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). A stimulating and challenging volume!

148 pages. 5¼ x 7¼ inches. Macmillan Company, New York. \$1.50.

N.J.S.

The Church of Christ, by Thomas W. Phillips.

Feeling that the Church should not be divided into denominations, the author made a study of the Scripture record of pardon for sin, as a background for a consideration of church membership. He has evidently made an effort to be careful, thorough, and spiritual in his study. Yet one cannot agree with all of his conclusions. While decrying creedal interpretations of Scripture, he asks the reader to accept his views, which approximate the same thing. He teaches that baptism and church membership are necessary parts of salvation; that all "sectarianism is sin"; that creeds "retard spiritual growth and knowledge" and are in fact a "rebellion" against God's plan.

341 pages. 5 x 7¼ inches. Standard Publishing Company, Cincinnati. \$1.50.

H.L.L.

Ruth—Romance of Redemption, by J. Vernon McGee, Th.D.

This book sets forth in a gripping style the message of the love story of Boaz and Ruth in the book of Ruth, as the Old Testament testimony to the truth of redemption through a *goel*, i.e., a kinsman. The reviewer has been blessed, as well as instructed, by the reading of these studies, and heartily recommends them to the Christian public. They will make Christ as Redeemer more glorious in their eyes.

195 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.50.

M.I.R.

Beginner Sunday School Work, by Hazel Strickland and Mattie Leatherwood.

Every teacher of Beginners should add to her library this new text by specialists in the age group. It embraces the total program for this department—study of the children themselves, organization, personnel, teachers' meetings, co-operation with other departments, and also definite teaching methods and materials. Written in a popular style, it could well be placed in the hands of new teachers, as well as studied by experienced teachers for new emphases and viewpoints for discussion. At the beginning of each chapter is an outline of the contents; at the end questions for review and examination.

152 pages. 5 x 7¼ inches. Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents.

L.E.L.

Food, for the Body, for the Soul, compiled by Frances Youngren.

This is probably the most unique cook book ever published. The recipes are choice, practical, and planned for the moderately priced meal. It is beautifully illustrated, and contains such special features as quantity recipes, children's recipes, and household hints. The plastic binding and washable cover add to its attractiveness. Much thought and care have been exercised in the selection of "Food for the Soul." The homemaker will here find inspiration on the righthand page while she follows the recipe and clearly outlined method given on the lefthand page. We heartily recommend this book and suggest it as a suitable gift volume.

128 pages. 6 x 9 inches. Moody Press, Chicago. \$1.00.

G.D.

More Than Conqueror, by Grace Livingston Hill.

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thor weaves war, love, and Christian testimony into an interesting and helpful narrative. A fine young soldier, emboldened by the seriousness of the mission for which he has volunteered, makes known his affection to the one girl. The result is that they and her family are enriched by a new experience with God. The gospel message is presented with unusual effectiveness and simplicity in this story.

256 pages. 5 x 7 1/4 inches. J. B. Lippincott Company, Philadelphia. \$2.00.

H.L.L.

"The Best Is Yet to Be," by Canon S. M. Warner.

The writer presents the views of a deceased friend, who was neither an historicist nor a futurist, but attempted to reconcile these schools. He believed he had discovered a "key not only to the Apocalypse, but the master key to all Scripture" in a resemblance to the four Gospels. The booklet seeks to show that "key" in operation in Revelation 6-19. To this reviewer, the plan seems forced and not effective.

56 pages. 5 x 7 inches. Marshall, Morgan and Scott, London. 60 cents. H.L.L.

The Junior Leadership Manual, by Ina S. Lambdin.

Though a text for the Baptist Training Union, this handbook will help all church leaders solve the problem of training young Christians from nine through twelve years of age in church membership. The active boys and girls have been saved, and are eager to grow spiritually. How shall they begin? What can they do? After objectives have been sighted and the acquaintance of the Juniors made, very practical are the suggestions for meetings, efficiency, preparation of leaders and sponsors, union and department organization. Especially valuable are the two chapters on activities—using the Bible for daily devotions and sword drills and memory work; other services of the church, stewardship, missionary projects, soul-winning, social fellowship, and visitation.

153 pages. 5 x 7 1/2 inches. Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents. L.E.L.

All-Age Bible Quizzes, by Frederick Hall.

The up-to-date phraseology makes the Bible stories live again. And the way the questions are written makes you want to keep going. This is an unusually interesting book of quizzes.

140 pages. 5 x 7 1/2 inches. W. A. Wilde and Co., Boston. \$1.00. R.L.C.

Paul, His Life and Teaching, by C. C. Taylor.

A study book for training classes, giving twenty lessons on the life, epistles and teaching of Paul. The treatment is brief and not outstanding for a subject which should call forth real enthusiasm.

125 pages. 5 x 7 inches. Standard Publishing Company, Cincinnati. Paper, 50 cents. H.L.L.

From Science to Souls, by Peter W. Stoner, M.S.

The purpose of the author, a professor of mathematics and astronomy, in this striking and stirring volume is to prove that the Bible is the Word of God and true in all it states. This he does in such convincing fashion as to leave no doubt in the mind of any reasonable person.

The author is a scientist, and just as evidently, a student of the Word of God. He clearly demonstrates in the first part that there is no conflict whatsoever with the known and established facts of science and the account of creation in Genesis 1, rightly interpreted. In fact, this account is the only one which has not been proved faulty.

In the second part, by the use of the law of probability, the author proves in a number of striking examples of Old Testament prophecy, the mathematical improbability or impossibility of their fulfillment had they been of purely human origin. That they were fulfilled to the minutest detail is invincible proof of the divine inspiration of the Bible. By the same method, all that was said concerning the Lord Jesus Christ is absolutely true.

This volume should well serve the author's purpose of confirming the faith of youth, especially in the face of destructive criticism and of modern science; to stir the Christian to deeper faith and service; and to convince the sinner of his need of Christ as Saviour.

116 pages. 5 1/2 x 7 1/4 inches. Moody Press, Chicago. \$1.00. N. J. S.

Judson Vacation School Texts

For four week schools: Beginners—*God's Friendly World*, by Margaret M. Clemens; Primary—*Jesus and His Friends*, by Nan F. Hefin; *Working with God in His World*, by Margaret S. Ward; Junior High—*Discovering God in the Beautiful*, by Nathan L. Clyde.

About 200 pages each. 5 1/2 x 8 1/2 inches and 6 x 9 inches. Cloth, \$1.00 and \$1.50.

For ten day schools: Beginners—*Jesus Our Friend*, by Elizabeth McE. Shields; *God's Plan for Happy Homes*, by Elizabeth McKinney; Primary—*Stories of Jesus*, by Bertha C. Anderson; *Learning More About God*, by Louise Linder; *Bible Friends and Friends Today*, by Dorothy W. Meserves; Junior—*Worshiping God*, by Grace Smeltzer; *We Would See Jesus*, by Kate Payne Owens; *Choosing God's Way*, by Doris Clore Demaree; Junior High—*Jesus the Great Leader*, by Mae Shane and Irene Jones; *Jesus Taught Them, Saying*, by Ruth Schroeder; *The Christian's Guide Book*, by Dorothy Pease.

About 75 pages each. 6 1/2 x 10 inches. Paper, 60 cents each.

You Can Do It—illustrated handwork guide.

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This is a series of vacation school texts approved for use in the unified program of the Baptist Church. They are full of well chosen material, carefully planned programs with the Bible constantly kept in prominence as teaching material. One cannot always approve the emphasis given to or the interpretation of Scripture—the evident tendency being to stress the friendship of Jesus, this friendly world, being a good neighbor, etc.—without what this reviewer would regard as a proper emphasis on evangelism. The plan seems to be not to appeal to smaller children for a decision for Christ, but rather to give them a "preparation" for that appeal in the Junior High division. With many that will be too late—why wait?

There is a helpful emphasis on Christian virtues, such as honesty, patience, fairness, a proper attitude toward other races, etc. Many suggestions for handwork, games, pageants, etc., are given, and possibly that phase of the work is overstressed. That would be a matter of opinion; in fact, teachers and superintendents will want to

BOOKS AND BOOKLETS

Why I Left Christian Science
By Dr. Max Wertheimer. Unusually fine and convincing. Price 35c.

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By H. C. Thiessen. A study in the Book of Job, giving light and comfort to suffering ones. Price 35c.

From Rabinism to Christ
By Dr. Max Wertheimer. A life story of a converted Jew. Price 50c.

The Great Tribulation
By Dr. T. R. Dunham. Widely and favorably reviewed by leading Christian publications. Price 35c.

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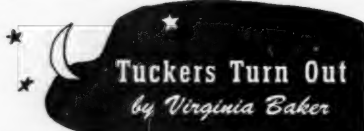
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determine the entire value of these books in the light of the needs of their church.
The Judson Press, Philadelphia. H.L.L.

The Teachings of Jesus and the Writings of Paul, by James Ostema.

This carefully written pamphlet sets out to expose the heresy that the teachings of our Lord in connection with His earthly ministry have been superseded by the revelation given to the apostle Paul from heaven by the Lord in connection with His heavenly ministry, which is the opposite heresy to the effort of modernism in seeking to get rid of Paul by going back to the Jesus of Galilee. Paul was, according to the author, a true interpreter of the mind of his Lord.

12 pages. 5 1/2 x 8 1/2 inches. Author, Champaign, Ill. 15 cents. M.I.R.

Tuckers Turn Out, by Virginia Baker.

By her own name this time, the author of *Hope House* and *Crusaders on Wheels* gives boys and girls an up-to-the-minute story full of adventure and suspense. The members of a college professor's family are well portrayed. Mysterious warnings do not keep the family from moving to Washington, but they do keep them guessing until an enemy spy gang is captured. Several Christians witness to the family, with the result that Susan is the first of them to accept Christ as Saviour.

125 pages. 5 1/2 x 7 3/4 inches. Moody Press, Chicago. 75 cents. L.E.L.

Soldier's Manual.

Pictures as well as Scripture verses delineate the Christian soldier's enlistment, commission, Commander, enemy, battle, weapons, victory, and reward. In addition to coloring the outline pictures, Juniors are asked to write Bible verses in answer to questions concerning each phase of the spiritual warfare. This manual would make an excellent gift for a sick child or a birthday child of Junior age.

16 pages. 8 1/2 x 11 inches. Christian Publications, Harrisburg, Pa. 15 cents. L.E.L.

The Brother, by Dorothy Clarke Wilson.

A novel dealing with the life of James, the brother of Jesus, up to the time of the resurrection. It is well planned and written, and makes the life of the family of our Lord, their friends and neighbors, live in an interesting and natural way. Being fiction, it mixes tradition, Scripture, and imagination in a way which calls for careful reading, lest one assume that all the details are from the Bible. The author calls Jesus' vision and call to be about His Father's business a dream or rather "the dream." He is presented as wanting to establish "a Godlike community." After the resurrection Jesus appears only as a spiritual influence, and is not presented in person. This may be because of the nature of the conclusion, but it needs to be mentioned. These things limit the value of a book which could be much more useful if it fully presented the Bible truth of a regenerated life in real resurrection power.

325 pages. 5 1/2 x 8 inches. Westminster Press, Philadelphia. \$2.50. H. L. L.

The Indian in American Life, by G. E. E. Lindquist.

A surprisingly full treatise on the American Indian, his backgrounds, cultural, educational and spiritual development. The author has spent a lifetime in eager service to the Indians. It will shock some readers to know that our government has only recently hampered Christian work among the Indians by greatly restricting religious instruction, while at the same time refusing, on the ground of religious liberty, to ban the opiate "peyote," which Indians and white leaders fear will destroy the Indian people more quickly than alcohol.

This is an informative book, with a good word for the fine missionary work done among the Indians.

180 pages. 4 1/2 x 7 inches. Friendship Press, New York. \$1.00. H. L. L.

The Five Books of Moses, by Oswald T. Allis.

In the last thirty years, almost nothing of real importance has been written in defense of the authenticity and historical validity of the Pentateuch by any outstanding scholar in the English world. This book, fortunately, breaks that tragic situation, for Dr. Allis was thoroughly trained in Semitics and related subjects in the University of Berlin, early in our century, for a score of years taught Hebrew in Princeton Theological Seminary, and was faculty editor of the *Presbyterian Theological Review*. He is probably the outstanding Old Testament scholar in our country today who believes in the Mosaic authorship; in the unity of these five books; in their historical trustworthiness, and, with all of his scholarship, he has a great love for the Lord Jesus Christ, and believes that faith in Christ is the first great qualification for an understanding of the Word of God.

This book is not easy reading, or at least most of it is not. Two-thirds of it is taken up with a discussion of the so-called Documentary theory of the Pentateuch, and with the theories of modernists that the Pentateuch is of late origin, showing the religious condition of Israel in the last days of the kingdom. There are, in addition, chapters on "The Pentateuch and Archaeology" and "The Pentateuch and Naturalistic Evolution."

We cannot go into details regarding the great mass of evidence which he carefully and clearly marshals in defense of the Mosaic authorship of these first five books of the Bible, but we would say that in the midst of intricate discussions of the Documentary hypothesis and the Development hypothesis, the reader will find a great number of interesting and very valuable notes on such important matters as the relation of priests and Levites, the two censuses of Moses, the problem of infant sacrifice, the spiritual aspect of Israel's religious life, etc. Any minister who is interested in an accurate exposition of the Word of God will certainly find himself making card references to scores of subjects which Dr. Allis here treats with authority and massive scholarship. This is an epochal volume, and should be in the library of every person who is occupied in the interpretation of the Scriptures, who wishes to keep abreast of the most modern scholarship, and who believes the Bible to truly be the Word of God.

319 pages. 5 x 8 inches. The Presbyterian and Reformed Publishing Company, Philadelphia. \$3.00. W.M.S.

The Clue to Pascal, by Emile Cailliet.

It is refreshing to see a book about one of the greatest men of genius of modern times, which, written by a distinguished scholar in one of our greatest universities, exalts the Word of God, shows profound spiritual insight, and is full of learning at the same time. It will not be denied that Blaise Pascal possessed "the most fully rounded mind, the best balanced, the most trustworthy in the realm of the sciences, and at the same time the most restless in its quest for perfection and for certainty that France has ever produced." Pascal began his life as a youthful prodigy, and kept up such a reputation until his death. At sixteen he produced a work on conic sections, which anticipated modern projected geometry.

The author of this book is a professor of French Literature and Civilization at the University of Pennsylvania, a distinguished chair, and a distinguished professor. There has not come from any outstanding scholar in this particular field, during the last ten years, a volume that carries such a personal testimony to the supremacy of the Bible, and salvation in Jesus Christ, as this book affirms. It is difficult at times to discover whether some paragraphs are a summary of what Pascal thought, or of what Professor Cailliet believes; possibly the two belong together, one being almost identical with the other. Occasionally the professor becomes personal, and lets you know his own verdicts concerning certain matters; as, for example, "We have personally just re-read the Bible from one end to the other,

Moody Monthly

and what struck us most forcibly was that the commandment which recurs there more often in one form or another is 'Thou shalt have no other gods before me' of Mount Sinai."

The entire volume shows in a remarkable way Pascal's increasing adoration and passionate study of the Word of God. He not only read it hours every day, but he read everything he could lay his hands upon concerning the Bible, and, what is more, he tried with all of his soul and heart and mind to live according to the will of Christ, a life of poverty, a life of holiness, a life of meekness and true humility—rare virtues in men of such genius as he possessed. In fact, Pascal became so saturated with the Word of God that it has been truly said, "The inspiration of the Bible runs through the whole of his work." This is a beautiful tribute which Pascal gave to our blessed Lord in a page headed "Proofs of Jesus Christ": "Jesus Christ said great things so simply that it seems as though He had not thought them great; and yet so clearly that we can easily see what He thought of them. This clearness, joined to simplicity, is wonderful."

The experience that Pascal had on the night of November 23, 1654, as he was reading the seventeenth chapter of John, is one with which every Christian interested in the experiences of great men with Jesus Christ should be acquainted. It marked the turning point in Pascal's life and led him to write one of the most moving documents in all Christian biography, which he called "Fire." Professor Cailliet's own testimony is almost in the style of Pascal, and one which we wish could be repeated by ten thousand professors in all of our great universities. "When a human intelligence is enlightened from above, it can trace the conflict of God's purposes at grips with the purposes of man, and watch man's purposes take their proper place at last palpitating within the purpose of God!"

After a lifetime study of this great French

scholar, scientist, author, and philosopher, Dr. Cailliet gives this as his final verdict concerning Pascal's spiritual experiences: "Let the most strictly evangelical Protestants measure with a glance the abyss which separates them from the most holy, most intelligent, the least scholastic, and the most audacious Catholic student of the Bible, and the most reverent before the Sacred Word who ever lived under God's great sky. Never was a Roman Catholic nearer evangelical Protestantism, nor farther away. In this supreme antinomy is summed up for us the secret of Pascal, and of his anguish."

To those who know something of Pascal's life and work, this book will be an invaluable addition to their library. To those who know almost nothing of the life and work of this man, the book will be a revelation indeed. We commend it heartily.

187 pages. 5½ x 8¼ inches. Westminster Press, Philadelphia. \$2.00. W.M.S.

The Church and World Conditions, by Earle V. Pierce, D.D.

In this volume we have an indictment against and a challenge to the Church. The author recognizes that while the world is no friend to grace to help us on to God, yet Christ has overcome the world.

Dr. Pierce makes a strong case for the thesis that Christ meant to overcome the world through the Church. This he holds is implicit in the power He promised the Church as well as the program He outlined. Saints are "the salt" and "the light" of the world.

The constructive suggestions are in the last chapter. They include "sound teaching" and the promotion of missions. Here we are presented with an array of facts embarrassing to the Church. America spends \$3,000,000,000 a year for alcoholic beverages, but each church member averages a penny every three days for missions.

This is an arresting book, coming from a premillennialist. Its argument is incontrovertible. It stimulates its readers.

128 pages. 5¼ x 1¼ inches. Fleming H. Revell Company, New York. \$1.50. J.H.C.

The Cathedral of Christian Truth—Expository Messages on the Book of Romans, by William G. Colman, D.D.

The value of these Sunday evening expository messages may be judged by the fact that when Dr. Colman became pastor of the Highland Park Baptist Church of Detroit, there were only seventy members; now there are more than sixteen hundred. His preaching has been expository, another example of the demand for good expository preaching.

The author comprehends the structure of Romans. His outline is brief, logical, and comprehensive. He observes the three natural divisions as marked by the three "therefores" of 5:1; 8:1; and 12:1.

Striking subjects are used without seeming to be spectacular, for example, "Good Folks Lost" and "Bad Folks Made Good." The work may be regarded as a brief illuminated commentary with graphic description. The author is orthodox and scholarly. 306 pages. 5½ x 7½ inches. Fundamental Truth Publishers, Findlay, Ohio. \$1.50. J.H.C.

The Person of Christ, by Loraine Boettner, D.D.

Here is a most timely book. In these days when the cardinal doctrines relative to the person and work of our Lord are being so widely denied, we are given a book, written by a scholar in language that the average Christian layman can easily understand, which clearly presents the doctrines of the deity, humanity, attributes, titles, pre-existence, sinlessness, virgin birth, humiliation, exaltation, offices, miracles, and two natures of Christ. Its testimony rings clear as a bell regarding those doctrines which are denied by Modernism.

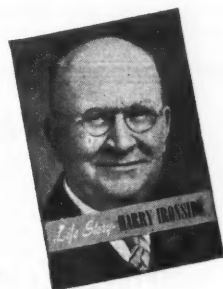
There is one thing concerning which the reviewer feels it his responsibility to ac-

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quaint the reader. The author sees no glorious future ministry for Israel in an earthly kingdom with the Lord Jesus reigning as King of kings on earth. He states that the preaching of the gospel by the Church will be the way in which Christ will conquer the nations. However, this postmillennial viewpoint occupies but a small fraction of the book and the rest of it is of such high quality that it is warmly recommended.

215 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Company, Grand Rapids. \$2.00.

K.S.W.

Children's Gospel Commentary, by Keith L. Brooks.

Determined to make understandable the daily devotional reading in the home circle, Dr. Brooks found the need of an exposition so simple that the average child could grasp. In this book, covering the four Gospels and the book of Acts, the author presents daily studies in equal portions, followed by four check-up questions. True to the great fundamentals of the faith, this book will be a help in homes where it is used as an aid to family worship.

320 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$2.00.

W.F.

The Fine Art of Public Worship, by Andrew W. Blackwood.

A wonderful spirit and tone pervade this book by the professor of homiletics at Princeton Seminary. The author shows a warm heart toward evangelical truth and a practical approach toward a difficult field. His chapters on the fine art of sacred music and the art of selecting hymns are sane and thought-provoking. His treatment of public prayer is something that everyone who leads in public prayer should study. He writes as a devout, yet thoroughly practical man, on planning the entire service. He speaks of different methods of planning, and shows the value of each method. The present reviewer knows of no pastor who would not profit greatly by a careful study and application of the principles set forth in this work.

247 pages. 5½ x 8 inches. Abingdon-Cokesbury Press, Nashville. \$2.00.

W.F.

Christ's Way with People, by F. Noel Palmer, M.A., B.D.

This book has a worthy aim, and its ideals are very fine. The supreme lack in the whole plan and pattern is the dynamic to make it an actuality. Fellowship with God is only possible through faith in the Lord Jesus Christ. Fellowship among humans, likewise, is only possible as they have been regenerated and are indwelt by the Holy Spirit. If there could be some way to make universal the real fellowship which exists between Christians, the world struggles and warfare would be ended. With the recognition of that fact, it is a pleasure to commend this book to the attention of thoughtful readers.

138 pages. 5 x 7¼ inches. Marshall, Morgan, and Scott, London. \$2.00.

P.B.F.

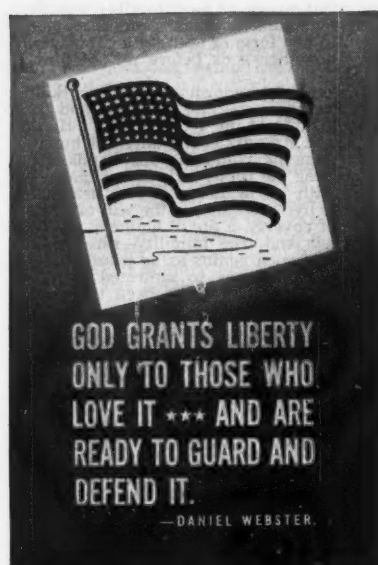
George Washington Carver, by Basil Miller.

This is a thrilling biography of one of America's most notable sons. In spite of his handicaps, he obtained an education and rose to national distinction as a scientist and a teacher. His life passion was to serve his own people. Though opportunity came for him to profit financially by his labors, he unselfishly toiled on through a long life, never asking for an increase of salary.

The secret of his success was his undying loyalty to the Lord Jesus Christ. His testimony given just before his death was, "The basis of my life work is Proverbs 3:6, 'In all thy ways acknowledge him, and he shall direct thy paths.'" His method as he entered his laboratory, was to seek from the Lord the unlocking of the secrets of nature. He disclaimed merit on his part, declaring that it was God working through him. America needs a return to the principles and spirit which prevailed in our schools and life in his generation.

166 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.50.

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The Importance of Christian Training

(Continued from page 548)

ents feel it is hard to spare the money for good reading material and entertainment for their children. Many who have failed to do so have been forced to spend more money later to satisfy sinful and harmful habits that have brought disgrace, suffering, and an evil influence to the whole community.

Parents and teachers should be well informed about the many social evils that attract our youth, so they can give intelligent reasons why they should be avoided. I doubt if anything will give this information better than temperance papers in the homes. Such publications will teach young people what parents want them to know about the use of liquor, marihuana, vice, crime, gambling, poor motion pictures, traffic accidents, etc. Most of the issues contain interesting stories and special departments for youth.

We are living in perilous times! Wickedness and sins of every description flourish all over our country and the world. Every man-made remedy has been tried, but conditions are only growing worse and more alarming. God and His law are forgotten, and as a punishment wars threaten to destroy civilization. Let us all pray earnestly that God will visit us with a great spiritual awakening and that we, as a nation, may return to Him in true repentance, faith and love, and His anger be turned away. Let us follow God's plan for recovery: "If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Moody Monthly



Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



PHYLLIS J. Roberts became a member of the Institute teaching staff, April 27. She will teach subjects in the fields of Manual Arts and Christian Education. Miss Roberts is a graduate of Northern State Teachers College, Aberdeen, S.D., and of the Christian Education Course of the Moody Bible Institute. She has been a teacher of English and Speech in senior high school.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, June 18-25, Westmont College, Los Angeles, Calif; June 27-July 2, Mount Hermon Conference Association, Mount Hermon, Calif.

Dr. William Culbertson, June 11, Wealthy Street Baptist Temple, Grand Rapids, Mich.

Dr. Warren Filkin, May 28-June 4, Glasgow Baptist Church, Glasgow, Ky.

Dr. G. Allen Fleece, June 3, Christian Business Women's Council, Central Y.M.C.A., Chicago, Ill.; June 4, East White Oak Mennonite Church Youth Rally, Community High School, Normal, Ill.

WINTER TERM COMMENCEMENT

Dr. Earle V. Pierce, pastor, missionary, author, and Christian leader, of Minneapolis, Minn., brought the address at the winter term commencement exercises of Moody Bible Institute on Thursday evening, April 20, when sixty-five graduates received diplomas.

Officers of the class are: president, Paul F. Lundgren, who presided at the class exercises in the morning; vice-president, Violet L. Able, who also represented the women as class speaker; recording secretary, Constance B. Dawson, who read the Scripture; corresponding secretary, Chloe L. Webber, who made the presentation of the class pic-

ture to the dean, Dr. William Culbertson; and treasurer, Lynnet K. Frantz, who led in prayer following the Scripture reading.

The class exercises were opened with the processional, with June Rae Case at the organ. Following the singing of the Star Spangled Banner and the hymn, "O for a Thousand Tongues to Sing," T. Douglas Johnson led in the invocation prayer.

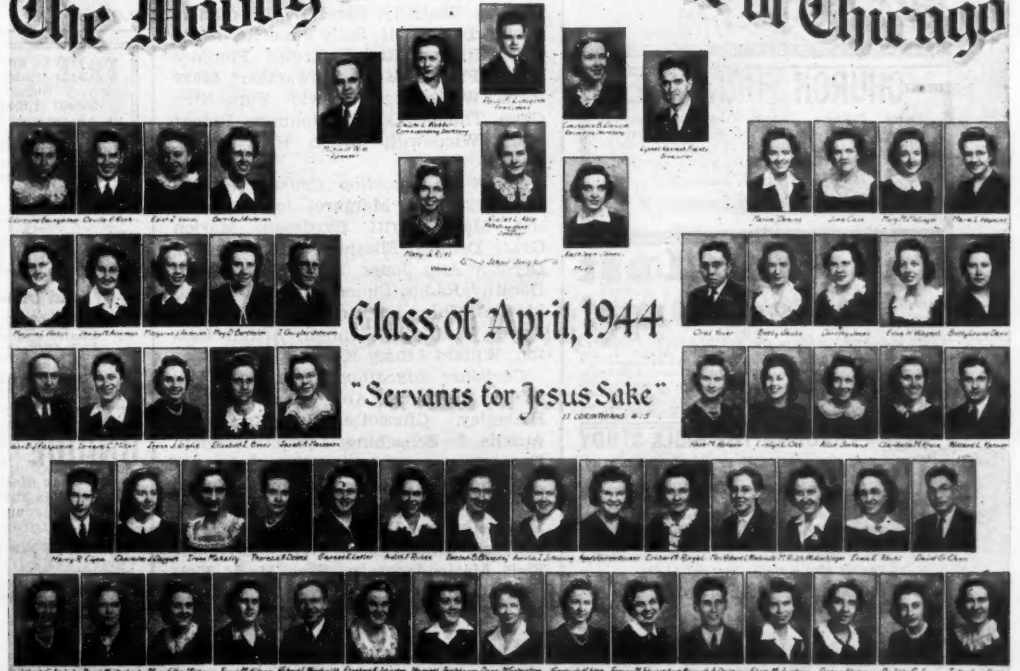
Miss Able brought a stirring address on "The Constraining Love of Christ." Referring to the infinite source of His love, Miss Able said that the constraining love of Christ is not our love for Him, but His for us. "Salvation for man must be by someone outside of man himself. The reason for redemption lies in the heart of God." The speaker then pointed out that the constraining love of Christ has an impelling power, so that those who meet the conditions are filled with the Spirit of God. The love that permeates the very being and floods the soul of the believer is the fruit of the Spirit of God. Further, the constraining love of Christ has an immeasurable result, that of salvation and service. "In the measure in which we yield to this love we have victory, and self ceases to disturb," Miss Able declared. "His love is the light that illumines, the law that commands, and the power that enables. We of the class of '44 go forth in that love."

Milton Henry Witt, representing the men of the class, spoke on the class motto, taken from II Corinthians 4:5, "Servants for Jesus' Sake." He referred to the challenge of being a servant of Christ, the challenge to those who listened, the challenge of the unsaved throughout the world. "What joy can be comparable to servants of Jesus Christ to see sinners saved, and to see those in glory whom they led to know Christ as personal Saviour? It is not pleasant to think of troubles here on earth, but it is glorious to consider the joy of seeing those in heaven who have been led to know Christ through our efforts."

The class song, "We Will Follow Thee," was especially well received. Mary S. Rutt wrote the words, and Kathleen A. Jones, who led the class in the song, wrote the music.

Dr. Pierce spoke at the graduation exercises in the evening on "The Mission of the Church in the Mind of the Master." Declaring that the terrible war in which the United States is now engaged was due to the failure of the Church to evangelize the world as she might have done, Dr. Pierce said that the only way out was for the Church to realize its purpose, program, and power in the world. "The world does not look upon the Church as a spiritual clinic for the deadly disease of sin," he said, "but this is because the Church has given up the idea of sin as a deadly disease. The

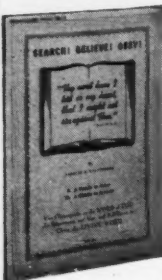
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June, 1944

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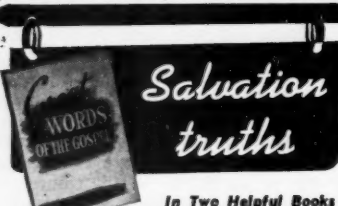
by
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Church is made up much like a Pullman train with diners, sleepers, and the observation car. There is a station outside the pearly gates where many are going to be unloaded who do not have through tickets."

The preacher called for a great revival. "Peace from this terrible war will bring greater chaos than we now know unless we have a great nation-wide revival such as our country experienced in 1857-58, which will spread throughout the world. At the beginning of the war, I said, 'If Hitler wins, the world will be so enslaved as to cause Christ to come and take out His own. If we win, it will be to give the world another chance; and if we fail there, that will be the end.'"

Following the presentation of diplomas by Miss Ruby Ann Jackson, registrar and secretary of the faculty, and Dr. Will H. Houghton, the president of the Institute gave some kindly and timely words of counsel, admonition, and encouragement to the graduates. "You are going out into an unfriendly, enslaved world, where several millions of young people have said, 'We are servants of Hitler, or Mussolini, or Stalin, or Hirohito.' But you are servants of Christ. Christianity is a paradox, where the way up is down, and where the way to be free is to be enslaved. J. Hudson Taylor's brother, William, who had an ambition to become a member of parliament and make the family name famous, is listed in a book telling about great people with the simple phrase, 'brother of Hudson Taylor,' who was willing to be a servant for Jesus' sake. We hope you'll be true to the Lord Jesus, and faithful to the standards of life and character of the Moody Bible Institute, and to your country."

The names of the members of the class with the courses from which they were graduated follow:

General Course: Bernita Josephine Anderson, June Rae Case, Constance Bruce Dawson, Dagny Maria Gabrielson, Marie Laura Hopkins, Treva Mary Kilgore, Grace Klomp, Agnes Adelaide Knickerbocker, Garnet Eileen Lefler, Irene E. Mahaffy, Sarah A. Makkonen, Evelyn Louise Ott, Sally Jane Reed, Esther Minerva Riegel, Ardith Florence Runte, Frances Marie Schwarzbart, Mary Ruth Wullschlegler, David Yung-Nien Chen, Thomas Douglas Johnson, Robert Louis Wieduwilt, Milton Henry Witt, Oral Yover.

Christian Education Course: Shirley Mae Ackerman, Margaret Joyce Anderson, Mae Dorritt Bartleson, Marion Grace Deming, Elizabeth Ann Johnston, Dorothy Ann Jones, Mary Ellen Miller, Dorothy Radda Simon, Hazel Elizabeth Stevens, Chloe Loretta Webber, Dorothy Rentz Wieduwilt, Kenneth Arthur Dalton, Willard Linsey Ketner.

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Light, Edith Irene Lossau, Mary Margaret Mellinger, Pearl Middleditch, Lorraine Charlotte Miller, Marjorie Louise Norton, Mary Shenk Rutt, Alice Seeland, Harriet Lillian Shellehamer, Ruth Elizabeth Shute, Edna Helene Wagnell, Harry R. Elyea, Paul Fredrick Lundgren, Orville Francis Roth.

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The Correspondence School reported a total number of 425 students completing courses from November 1, 1943, to February 29, 1944, and 54 students completed courses in the Radio School of the Bible.

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June, 1944

BIRTHS

To Stanley A. Wick and Mrs. Wick (Elizabeth L. Sanford '41), a son, James Sanford, Mar. 19, at Mora, Minn.

To Andrew Pratt '29, and Mrs. Pratt (Helen Kirkwood '30), a daughter, Mary Katherine, Mar. 12, at Holly, Mich.

To Edmund W. Tratebas '39, and Mrs. Tratebas (Gladys M. Spurr '40), a daughter, Alice Mae, Mar. 13, at Aurora, Ill.

To Floyd W. Dorris '39, and Mrs. Dorris (Frances L. Lamp '39), a son, James William, Dec. 28, at Oreana, Ill.

To Thomas Hughes '39, and Mrs. Hughes (Eleanor M. Connor '40), a son, Robert John, Feb. 5, at Camden, N.J.

To E. Raymond Heglin '42, and Mrs. Heglin (Harriet Eckman '42), a daughter, Ruth Ann, Mar. 15, at Beresford, S.D.

To J. Ellsworth Dade, Jr., '37, and Mrs. Dade (Edna M. Phillips '37), a daughter, Marta Jean, Feb. 21, at Maracaibo, Venezuela, S. Amer.

To Albert J. Rodenhausen '43, and Mrs. Rodenhausen (Edith E. Steve '42), a son, David Timothy, Mar. 19, at Chicago, Ill.

To Jesse J. Christensen and Mrs. Christensen (Ruth Stelzner '38), a daughter, Carolyn Marie, Mar. 12, at Muscatine, Iowa.

To Earl R. Krock '42, and Mrs. Krock (Mary McLeod '42), a daughter, Earlene Mae, Mar. 11, at Chicago, Ill.

To Morris V. Brodsky '42, and Mrs. Brodsky (Dorothy M. Seversen '40), a son, Philip Gregg, Apr. 9, at Minneapolis, Minn.

To Gilbert Johnstone '32, and Mrs. Johnstone (Helen Hilbert '32), a son, Robert Lee, Mar. 5, at Oak Park, Ill. Chaplain Johnstone is somewhere in New Guinea.

To Chester R. Lindsey '41, and Mrs. Lindsey (Cecile Hess '41), a son, Gordon Ray, Mar. 30, at Excelsior Springs, Mo.

To Loren J. Landrith '36, and Mrs. Landrith, a daughter, Esther Jean, Jan. 24, at Aba, Congo Belge, Africa.

To Ralph Vosburgh '35, and Mrs. Vosburgh (Winifred Lloyd '36), a daughter, Nancy Lee, April 7, at Cooperstown, N.Y.

To Kenneth A. Dalton '44, and Mrs. Dalton '43, a son, David Lee, Mar. 29, at Hammond, Ind.

To Norman Weiss '37, and Mrs. Weiss (Naomi Van De Water '37), a son, Richard Allen, Jan. 27, at Dungu, Congo Belge, Africa.

To Howard W. Kiefer '38, and Mrs. Kiefer (Ruth Brearley '38), a daughter, Faith Lois, Feb. 12, at Bay Shore, L.I., N.Y.

MARRIAGES

Gerald D. Phipps '42, and Rosemary Stortz '42, Apr. 9, at DeWitt, Mich.

Keith Cameron and Mura Pommer '37, Feb. 15, at Chengtu, Szechwan, China.

DEATHS

Marietta Sherwin '94, died Mar. 24 at Winnebago, Minn. A student in the Institute in the days of D. L. Moody, R. A. Torrey, and Mrs. S. P. Capron, she was a teacher of men's and women's Bible classes and pastor's assistant through the years. She lived at the Winnebago Baptist residence since 1936.

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STAFF NOTES

"Wonderful, wonderful Jesus... in my heart He implanteth a song..." Solo Time — with Anita Lethin.



Anita Lethin

Several listeners have written in to ask about "that new singer." "What does he look like," they wonder. Perhaps you'll also be surprised to learn that the singer isn't a he—but a she.

Miss Anita Lethin is the new "lady tenor." She has a part in Morning Melodies, Hymns for the Home, Gems of Melody, Komfort Korner, Ladies' Quartet, and is one of the feature soloists of the Girls Glee Club. Her own Solo Time is broadcast at 9:45 A.M. on Sunday morning. She is also Singing Lady for the K.Y.B. Club.

Miss Lethin is from Moline, Ill. She studied radio at Columbia, and was formerly with station WHBF, Rock Island, Ill.

OLD FRIENDS AND NEW FACES

... Frank Wheeler, who has participated in many programs during recent months, has taken up work for Uncle Sam. It is possible that he is now playing the trombone in one of the army bands.

... Douglas Fisher, organist and traffic director, has left his post to become music director at Midwest Bible Church, Chicago. Mr. Fisher will still take part in several programs on Mondays and Thursdays.

... Nicholas Pustay, Religious News editor, is now on the air daily as a full-time announcer.

... Harry Trover, former editor of Religious News, resumes his former duties in the News Department. Mr. Trover also writes for Sketch in Dialogue, and is a member of the No. 9 Elm Street cast.

... Gaylord Taylor, Wheaton College student, is the new announcer and baritone soloist heard on a number of programs.

... Mrs. Elmer Hartwell, control room operator, has left the engineering field in order to assist her husband, a student pastor.

... Lois Welkum replaces Mrs. Hartwell on the operating staff.

... Lloyd LeBaron, former operator, is now working several days a week in the control room. His weekends are devoted to preaching duties.

... Henry Voss has begun his work as a transmitter engineer.

LETTERS FROM WMBI-WDLM RADIO STUDIO MAILBAG

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Rockford, Ill.

I love to start the day with God. I have received such wonderful, rich blessings listening to the Morning Worship Hour.

The new summer broadcasting schedule is now off the press. Address your requests to:

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SCHEDULE CHANGE

The afternoon broadcast of No. 9 Elm Street, scheduled for 5:00 P.M. during the summer months, has returned to its former time, 6:15 P.M. This change was requested by many listeners who were not home from work at the earlier hour, and thus were unable to hear this popular radio serial.

No. 9 Elm Street is on the air Monday, Wednesday, and Friday at 10:15 A.M., and is rebroadcast Tuesday, Thursday, and Saturday at 6:15 P.M.

WMBI—Sun., 8:00 A.M. to 8:30 P.M.;
weekdays, 6:00 A.M. to 8:30 P.M.

Angela Trio	Sun.	6:00 P.M.
Bible Quiz	Tue.	4:00 P.M.
Bible Reading	Sun.	8:30 P.M.
Brass Quartet	Mon.	4:00 P.M.
Bread of Life	weekdays	9:00 A.M.
Chapel Service	M.	8:15 A.M.
Chats from a Minister's Library	Sat.	1:00 P.M.
Cheer Up!	Tue.	9:45 A.M.
Child Evangelism Fellowship	Th.	11:15 A.M.
Chorus Time	W.	3:45 P.M.
Classic Album	Sun.	3:45 P.M.
Continued Story Reading	Tue. to F.	11:30 A.M.
Dean's Quarter Hour	Th.	3:30 P.M.
Editor Speaks, The	Sun.	1:00 P.M.
Evening Meditation	Sun., M., W.	7:00 P.M.
	Th., Sat.	8:05 P.M.
Evensong	Sun., 8:00 P.M.; weekdays,	8:05 P.M.
Family Circle	Th.	4:15 P.M.
For Women Only	F.	7:00 P.M.
Friday Morning Songsters	F.	11:00 A.M.
From a City Tower	M., W., F.	4:30 P.M.
Gems of Melody	weekdays	5:30 P.M.
Golden Nuggets	Tue.	3:30 P.M.
Good News	Sun.	10:00 A.M.
	Th.	7:30 P.M.
Good Reading	Tue.	9:30 A.M.
Gospel Music	M. to F.	3:00 P.M.
	Tue., W., F., Sat.	7:30 P.M.
Government Information	M., Sat.	12:30 P.M.
Grace Notes	Sun.	8:30 A.M.
Hebrew Christian Broadcast	F.	4:15 P.M.
Heroes of the Cross	Tue.	7:00 P.M.
Home Hour	W.	10:30 A.M.
Household Hints	M., W., F.	3:30 P.M.
Hymn Sing	M. to F.	12:15 P.M.
Hymns for the Home	M. to F.	2:15 P.M.
Hymns from the Chapel	weekdays	12:45 P.M.
	M., W., F.	6:15 P.M.

*WMBI only. †WDLM only.
Hymns of Yesterday Sun., 1:15 P.M.
Hymns You Love to Sing W., 3:45 P.M.

WMBI and WDLM PROGRAM SCHEDULE

Keyboard Harmonies	M., W., F.	4:45 P.M.
Komfort Korner	M., W., F.	5:00 P.M.
K.Y.B. Club	Sun.	2:00 P.M.
Lest We Forget	Sat.	2:45 P.M.
Let's Praise Him	Sun.	8:00 A.M.
Living Water	M. to F.	1:00 P.M.
Mail Bag	Sat.	2:30 P.M.
Male Quartet	M.	7:15 P.M.
	F.	4:05 P.M.
Master Works of Music	Sat.	1:30 P.M.
Memory Gems	Tue.	10:15 A.M.
Men's Voices in Song	Sun.	9:00 A.M.
Message to Israel	Sun.	6:15 P.M.
Midday Meditation	Th.	12:30 P.M.
Missionary Music	F.	7:15 P.M.
Missionary Sketch	M., F.	9:30 A.M.
Moments of Melody	M. to F.	1:30 P.M.
	Sat.	4:45 P.M.
Morning Meditation	Sun.	8:45 A.M.
Morning Melodies	weekdays	8:30 A.M.
Morning Worship	weekdays	7:30 A.M.
News	weekdays, 7:00, 8:00,	10:00 A.M.
	12:00 M., 4:00, 6:00,	8:00 P.M.
News About Music	Tue.	12:30 P.M.
No. 9 Elm Street	M., W., F.	10:15 A.M.
	Tue., Th., Sat.	5:00 P.M.
	weekdays	8:30 P.M.
Odz and Enz	Th.	9:30 A.M.
Old-Fashioned Revival Hour	Sun.	5:00 P.M.
Old Testament Stories	Sat.	9:30 A.M.
Open Bible	Sat.	3:30 P.M.
Organ	weekdays	7:10 A.M.
	M., W., F., Sat.	9:45 A.M.
	Th., 7:15 P.M.; Sat., 12:15 P.M.; daily,	8:45 P.M.
Organ Moods	Sat.	11:00 A.M.
Organ Prelude	Sun.	10:45 A.M.
Organ Recital	Sun.	12:30 P.M.
Organ Vespers	Sun., M., Tue., W., F.	
	Sat.	6:30 P.M.
Piano Classics	Th.	4:05 P.M.
Prayer Circle	weekdays	10:05 A.M.

WDLM—Sun., 8:00 A.M. to 9:00 P.M.;
weekdays, 10:30 A.M. to 9:00 P.M.

Question and Answer Time	W.	4:05 P.M.
	F.	10:30 A.M.
Quiet Hour	Tue., Th.	11:00 A.M.
Quiet Time	Sun.	7:30 P.M.
Radio School of the Bible	M. to F.	2:30 P.M.
Rainbow Trio	W.	7:15 P.M.
	Sat.	10:15 A.M.
Religious News	M. to F.	2:00 P.M.
Sacred Varieties	Sat.	3:45 P.M.
Salvation Army Staff Band	M.	7:30 P.M.
Saturday Songsters	Sat.	4:05 P.M.
Scandinavian Service	Th.	4:30 P.M.
Scripture Thoughts	M.	4:15 P.M.
Shut-in Program	M.	10:30 A.M.
Singing Strings	Sat.	3:00 P.M.
Sketch in Monologue	W.	9:30 A.M.
Solo Time	Tue. to Sat.	8:15 A.M.
	Tue., Th., Sat.	6:15 P.M.
	Sun., 9:45 A.M., 7:15 P.M.	8:30 P.M.
Southland Songs	M.	3:45 P.M.
	Sat.	7:15 P.M.
Story Time for Boys and Girls	W., F.	12:30 P.M.
	Tue.	4:45 P.M.
Strings and Voices	Sun.	3:00 P.M.
Student Pulpit	Sat.	4:30 P.M.
Sunday Morning Service	Sun.	11:00 A.M.
Sunday School Lesson	Tue.	10:30 A.M.
	Th.	6:30 P.M.
Sunday Sketch	Sun.	9:30 A.M.
Sunrise Songs	weekdays	6:00 A.M.
Teen-Age Bible Study	Sun.	3:30 P.M.
Tract League	Tue.	4:30 P.M.
Treble Harmonies	Tue., Th., Sat.	5:15 P.M.
Trio Time	Sun.	10:30 A.M.
Two Violins	Tue., F.	3:45 P.M.
Verse by Verse	M. to F.	1:45 P.M.
Voice of Calvary	Sun.	1:30 P.M.
Wake Up, America	Sat.	10:30 A.M.
World-Wide Missions	Th.	10:15 A.M.
Young People's Hour	Sun.	4:00 P.M.
Your Church School	Sat.	11:30 A.M.

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